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MORAL APHORISMS

IN ARABIC,

AND A

PERSIAN COMMENTARY IN VERSE,

TRANSLATED FROM THE ORIGINALS.

WITH

SPECIMENS

OF

PERSIAN POETRY.

LIKEWISE

ADDITIONS

TO THE

AUTHOR'S CONFORMITY

OF THE

ARABIC AND PERSIAN

WITH THE

ENGLISH LANGUAGE.

BY STEPHEN WESTON, B.D. F.R.S. A.S.

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PREFACE.

THE tranſlation which I preſent to the reader is from a manuſcript belonging to Dr. Clarke of Cambridge, which he has been ſo obliging as to permit me to copy, and I beg him to accept my beſt thanks for the amuſement, pleaſure, and inſtruction I have received from the peruſal of it.

There is no apparent title to the volume, but its contents are eaſily known by its form, and the diſpoſition of its matter, which conſiſts of an Aphoriſm in Arabic, with a Comment of four lines in Perſian. The Aphoriſm, or Proverb, is in proſe, and the remarks, or explanations of it, are in a tetraſtich, where the rhymes vary according to the fancy and convenience of the poet and his materials. The firſt ſometimes rhymes with the ſecond, third, or fourth, ſometimes with the ſecond and fourth, and not the third. Now and then the three firſt lines have a ſimilar

termination, and the fourth a diſſimilar in the tetraſtich metre, which is called *ru-ba-ee*, a verſe of four lines, or quatrain. The *ru-ba-ee*, or *du-by-tee* is made up of two diſtichs correſponding in cadence, and compoſed in a manner peculiar to itſelf; but for the third line it is not neceſſary that it ſhould rhyme with the fourth, though there be no rule to the contrary. The tetraſtich which ends in *shud* in the three firſt lines, and with a diſſimilar termination in the fourth, produced by Mr. Gladwin as an example of the *ru-ba-ee*, would not be borne at all by us, or its converſe *, though very good in Perſian. The text and the notes in this ſmall tract afford a variety of examples of the different conſtruction of words, of which I have taken ſome notice in the remarks. For inſtance, the *tir-see-a* when the writer contraſts one word by another in the ſame meaſure and rhyme. *Tejnees*, when two words are uſed alike in writing, or in ſpeech, but with different meanings.

* See Tetraſtich, p. 26.

Muck-loob-e moje-neh when the line begins and ends with the ſame word, or its anagram, as *ram* and *mar*, or as in Martial where *(sudr)* the firſt word, and *(ujz)* the laſt are the ſame.

Pauper videri Cinna vult, et est Pauper.

Muck-loob-e mooste-wee is when a ſentence may be read backwards and forwards with one ſignification, of this I could not expect to find an example in the *tetraſtichs*, but as Mr. Gladwin has produced one in Perſian, I will parody it with its likeneſs in Greek and Latin.

Ἀμήσας ἄρδην, ὀροφήφορον ἤδρασα σῆμα.

Anthol. Græc. p. 429. ed. Hen. Stephani.

Roma tibi subito motibus ibit amor.

Si nummis immunis.

Aram dad mara, he gave me reſt.

The introduction, or preface of the author, in which he tells us his deſign in compoſing this treatiſe, and the purpoſe to which he meant to apply it, and for which he thought it moſt fit, is a bold and nervous

compoſition upon a variety of ſubjects, and will be read, no doubt, with pleaſure and ſurpriſe, by every man who looks for abject ſubmiſſion in a poor hireling, under the gripe of oppreſſion and in the claws of tyranny. And this, if you may believe him, ſeems to have been his caſe, in common with the herd of the diſſatisfied, and unrewarded, according to their own conceptions of deſert; who, as Horace ſays of the firſt great benefactors of mankind,

" *Ploravere suis non respondere favorem*
Speratum meritis."

So full is the author of the Comment of this idea, that his laſt words retain this ſentiment, and, when dying, as it were of oppreſſion, he conſoles himſelf, that he who has been trod under foot, and thrown down for the ungrateful to ſtep upon, ſhall be redreſſed in his life-time, and at his death be avenged by his poſterity.

اجلش جسم جوان کند پامال
دستگیرش بنی شود بالا

The time, or period, in which this tract was written, appears by the date of 921 at the end of it, or 1515 *Anno Domini*, in the reign of Sultan Selim, Emperor of the Turks. Its contents, however, were long antecedent to this era, and exhibit in one view the wiſdom of ages condenſed into a little book,

--- --- tam macer libellus,
Nullo craſſior ut ſit umbilico,
Et totus tibi triduo legatur.

As the Comment is in verſe, ſo might the tranſlation have been, but the tranſlator muſt in that caſe, in too many inſtances, have eraſed the lines of the copy till he had changed the figure, and then the likeneſs to the original would have been completely effaced.

ADVERTISEMENT.

The words marked ﻉ *in the notes, and authorities for the English of the Persian Comment, are all Arabic.*

INTRODUCTION.

IN the vortex of the errors of the learned the ſteady light of enquiry ſhines dim, and the path you inſiſt on to antiquity is tortuous and indefinite, obſtructing the ſteps, and wearing out the underſtanding.

In this road of ſtudy we puſh forward by violence of exertion, and, accompanied by unfounded conjectures, gueſs and gueſs, but never make a ſingle hit *. A draught of water from the well to the thirſty is a better preſent than what divers can bring up from an ocean of pearls to adorn the hand,

* This is in verſe, and each line of the diſtich ends with *belus* with a blow. See Beattie's Minſtrel, where this thing is very well deſcribed. The expreſſion above in the Perſian is, having nonentity for a companion, and the word that means gueſſing, or *mezz*, ſignifies alſo throwing ſheep-ſhank-bones at a game of chance, or diverſion. It was a Roman game, and is repreſented in Ficoroni, p. 148. 4to. tract on I tali luſori, taken from a medallet, which is engraved by Pinkerton, vol. I. plate 11. on Medals. The inſcription is, *Qui ludit arrham det quod ſatis eſt.* In Plautus the ſtakes are, *Pallium atque annulus.*

and deck the ewers of the victorious conqueror *.

The province of poetry is to diffuſe the elegance of language, to ſuck knowledge, inhale ſcience, and deal out cenſure and commendation. The caul † that enfolds the birth is the powerful guardian, like the ſealring of a monarch for the attainment of the arch of heaven, where, in the car of a bright luminary, it is crowned and revolved. Poetry. Say unto the night, Thy lamp is a ſhining ſtar, and the live coals of thy lanthorn are bright luminaries. The heart re-

* Sultan Selim, ſecond ſon of Bajazet II. obliged his father to yield up the empire on the 23rd of June, 1512, to the prejudice of his elder brother Achmet. He fought two battles with his father, loſt the firſt, and won the ſecond. This book is dated 1515. In 1516, Sultan Selim, Emperor of the Turks, poiſoned his father, and removed his brother Achmet and his ſon; then feeling himſelf firm in his throne, he marched againſt Campſon Gaury, Sultan of Egypt, and, aſſiſted by Cayerbey, governor of Aleppo, ſlew Campſon in Comagene; Campſon being 70 years old, and having a rupture, fell from his horſe, and was trampled under foot. The name or title of Sultan Selim was Fatyh Miſr, the conqueror of Egypt.

† The ſuperſtition of the caul comes from the Eaſt; there are ſeveral words in Arabic for it. It is not out of date with us among the people, and we often ſee 25 and 30 guineas advertiſed for one.

coils, and the nerves ſhudder at the breaking of a pearl of great price, which is but the rain of the clouds *. The drops of rain of abundance are turned to increaſe by the umpire of good and evil, and to nobility, which is the ſun of the human ſyſtem; and the pearls of ſpeech well arranged, and ſet to advantage, are flowers for the court of a king, or the preamble to a book.

The day, or the life of man, reſembles a narrow channel in a valley, which falls into a drain where the wicked tumble down, in colour like the ſilt †. Power is a mixed phantom, and an aſſemblage of deformity, that dries up the ſap of the tree, and its branches. The prudent and well-informed know that the black, ſtiff, rocky ſoil checks the growth of a young plant which lives un-

* Some ſay when it rains, oyſters riſe to the ſurface, and as they gape, the drops of water they catch, turn to pearls. See Solinus, in his Taprobane, c. 56, and Pliny, lib. ix. The apologue of Sadi is well known of the diſcontented and querulous drop of rain, that, in proceſs of time, became the brighteſt gem in the crown of the king of Perſia.

† Iſaiah compares the wicked to the dirt and mire of the troubled ſea, c. lvii. v. 20.

der water, and brings forth lillies above, that bear the character of the worſhip of God growing out of them *; but that leaves in a roſe-garden, heart-ſhaped, a hundred times double †, wither, and are trod under foot like dry litter; and that the hynna ‡ alſo periſhes, from which the red dye is extracted, ſtill more beautiful than the lotus; and that whole gardens are multiplied by the nightingale who holds the freſh flowrets and picks them to pieces §, as a ſweet prelude of harmony when he exalts his voice in gratitude for the pleaſures of the garden. The face of an uncultivated country, to the praiſe of manure, by the operation of the ſpade is turned into a roſe-garden on the banks of the Tigris ‖. Poetry. In great and decided victories rout and

* This deſcription of the Lotus is in verſe.

† The hundred-leaf-roſe.

‡ Hynna is the herb privet, or cyprus, *lawſonia inermis*, with the extract of which the tips of the fingers are coloured red. Hence, the epithet given to the morning in Homer, ῥοδοδάκτυλος Ἠώς. Il. α. v. 477.

§ See the fable of the Nightingale and the Gardener, the 19th of the firſt chapter of Anvar Soheili of Caſhefi.

‖ *Beketer Erkend* in the midſt of the Tigris, called *Erſend* or *Erund*. A. P.

diſperſion teach that fortune, when ſhe is ever young and ever new, is no woman *. This is the by-word and ſong of an old drunkard in his wine-trough, talking ſcandal, and ſpreading news with praiſe and diſpraiſe, which the tongue utters, and the heart inclines to. Language, the beautiful young ſhoot of the royal garden of oratory, the parrot of the ſugar-cheſt on the tree of eloquence, and the awning of the wooden ſhed on the mountain's top, is the portion alike of the prince and the peaſant. In order to give a clear idea of an orator, I compare him to a ſoftly flowing ſtream in his outſet; if he be endowed with voice, he ſeizes his ſubject, he darts, he flaſhes, and makes more impreſſion than if he had recourſe to explanation †; and

* *Zené* for *zen metri gratia zené nebud.* Here is an alluſion to the Perſian word *emazon* or *hemezen* (an army) all of women. We are, among other *deſiderata*, in oriental literature, in want of a dictionary in the manner of Johnſon with authorities. Sir William Jones once made an offer to furniſh one, but it was not accepted. It would have been his beſt work.

† On reading this paſſage we naturally think of Pericles thundering and lightning over Greece in Ariſtophanes, applied by a great ſcholar to a conſummate orator of our own, and then of Longinus, who tells us, that the ſublime does not

this laſt is a better gift than praying with eloquence, than ſalutations and calling on the high God, and the companions of Mohammed.

As dates are not good unleſs macerated in milk, ſo a proud and haughty reſerve in one in whom confidence is placed; is intolerable, unleſs ſoftened by habits of complacency. The diploma of a prince, and royal ſignature is often among the vanities of life, as an inſtrument of ineſtimable excellence for the acquiſition of learning and ſcience.

In completing a new conduit, through which water flows from a reſervoir, it is expreſſly ſpecified, that a vaſe or bucket ſhould be provided for the aqueduct with an iron-ring and a tongue to it; and that none ſhould be ſent on embaſſies, who cannot pay a debt without delay in jewels and pearls of words fit for preſentation, in an ode light, but firm, full of expreſſion, but guarded. This is the road to be inſiſted on, as long as it is poſſi-

ſtay to perſuade or explain, but overpowers the hearer δίκην σκηπτοῦ like lightening, and hurries away his attention with irreſiſtible force to whatſoever point it pleaſes to drive it. See Horace, v. 100. A. P.

ble without proſtituting the gift of eloquence, ſince forced expreſſions are falſe gems of no value.

Words ſet to muſic have a wondrous power, when aided by inſpiration and the magic of fine writing, publiſhed by royal command, which is the pearl of the jeſt. A collection of the works of learned doctors, has been publiſhed by royal mandate, explaining the meaning of words with the origin of their roots.

By the inflation of the tongue, an eddy of wind is raiſed in the market-place of the grammarians *, or word-changers, detrimental to the underſtanding.

In the mixed ſtyle of an eloquent orator there is ever ſomething agreeable, from which looſe pearls of flowing poetry may be extracted.

Verſe. A Poem, is a ſweet ſcented flower ſpotted like a leopard †, poliſhed by much

* *Serrafan* money-changers, grammarians.

† This is expreſſed in one word, *ſinjil*, or *ſinjilat*, in which *ſingilſehn*, or much ſmoothed, or ſmooth by rubbing, there is a paronomaſia.

rubbing *, and written with the ink † of two centuries, of which the words are ſtrung like a necklace of precious ſtones. A key or a ploughſhare which in ink is fair and legible, upon the tongue of an orator loſes nothing of its value.

By theſe talents and imperfect labours we may make perhaps a hundred great temporary friendſhips, and one for ever ‡. The Alcoran is the ſervant of the God of glory, the famous root of mercy that ſkreens ſinful man from deſtruction, and pardons the crimes of the ſuppliant, who conforms to divine in-

* Theſe four lines are in verſe, the laſt word of the ſecond and firſt being the ſame, and the third and fourth in the ſame manner. Thus *raſt* in the fourth rhymes to *raſt* in the third, and is applied equally to the key written, and the key ſpoken by a word-weigher, or orator, *murd ſekhun ſenj*, in which the jingle or *ſonetto* of the Italians, *ſonéto* of the Spaniſh, is preſerved in *ſenjil ſenj ſehn ſekhun*.

Sed pumicata fronte
— — *raſum pumice.*

Martial, lib. I. 67. 118.

† *Kekhj* vitriol. Ink is made of copperas, or common green vitriol and galls, and very durable, provided the proportion of galls be to the vitriol, as 3 to 1.

‡ *Alee bun* above, or without end.

junctions, and obeys precepts, by forgiving thoſe of his fellow-creatures on the ſcore of friendſhip, though they have committed offences againſt himſelf without number.

The people or nation that cut off the noſe make a change in the perſon; nevertheleſs the hand of peace repairs the misfortune, by filling up the length of the tip *, and what is reſtored in due ſeaſon by preſcribed cuſtom is not to be conſidered as unattainably remote †.

The complexion ‡ of beauty irregularly mixed, and the ſingle poems of friends of various compoſition are of great price, that unite ſoftneſs with ſtrength, and ſupply the deficiency of a world of words. An impoſtor rivets his triumph by writing careleſſly, and making it difficult to decipher, ſo that

* *Shemem* the length of the tip of the noſe. See the proceſs as deſcribed in a print in Holborn, near Turn-ſtile.

† The art of making wax noſes is taught in this country.

‡ Like the florid youth of a beautiful boy or girl, deſcribed by Virgil, *mixta rubent ubi lilia multa Alba roſa.*—And in Homer, who compares the blood flowing out of Menelaus's wound on his white ſkin to ivory ſtained with purple, upon which Lucian ranks him as a painter with Euphranor and Apelles. See Æn. 12. 68. Il. Hom. δ. 141.

no extracts can be made that will repay the loſs of time in reading it. The beſt choſen collection is but a beautiful preamble *, if it fall off as it proceeds, and when the gold is tarniſhed, the praiſe of obliquity is no great encomium, and like the robe worn on one ſide of no advantage †.

That the condition of man is arranged according to the order of the ſtars, is a prevailing opinion ‡. I who was, in times paſt, ſuperior to my preſent low eſtate, am one to whom misfortune clings §.

Whatſoever is faulty in a diſcourſe, or has been already mentioned, ſhould be retrench-

* *Dibajé* an exordium to a book adorned with gold and illumination. The fineſt ſpecimen extant of this ſort is in the Life of Shah Jehan, for which the writer, beſides other remunerations, had his mouth ſtuffed with the moſt precious pearls.

† The Perſian comment in the original of this book is written obliquely, from corner to corner, as Swift ſays the ladies wrote in his time.

‡ In the Perſian this abject as is uſual. See the Letter of Rajah Soobah Sing to Aurungzebe, where, in ſpeaking of himſelf, he ſays, This well-wiſher, p. 2. See the authorities in the notes.

§ Literally, *eclum mer afet*, glue for misfortune.

ed, for repetition is the father of intricacy and confuſion *.

The remonſtrances of a ruined damſel are as little heard by her ſeducer, as the ſigh of an oppreſſed diſtrict by its ravager.

Musnewee †.

For the ſake of bread and the well watered tank, O ye players on the tambourin bear the verſes of my petition to the houſes ‡ of men. The delight of a cheerful giver, which exalts the name of the liberal, is my deſire. In my hand is a drop of powerful affection, ſweeter than the ſhell of Venus §

* I have applied the author's rule to this part of his preface, in which he illuſtrates his precept of rejection, as unfit for the public eye; and retained only the beautiful aphoriſm which ſhews every ſeducer to be a tyrant.

† *Muſnewee* is a poem compoſed of diſtichs correſponding in meaſure, of which each conſiſts of a pair of rhymes and poetical endings. The name of this ſpecies of poetry is *moozdewuj* or *wedded*. See Gladwin, p. 4. 4to.

‡ *Serai* is a palace, or a hut. *Serai ſepenj* means a temporary lodge for the watchers of ſown fields. Compare Iſaiah chap. i. ver. 8.

§ *Sifil* means inferior in Arabic; hence, *alſifilan* the inferior planets, Venus and Mercury, whence comes *ſyphilis*, *id eſt*, *lues venerea*. The etymologiſts derive *ſyphilis* from συμφιλία which is ridiculous.

full of water. The reviler tears the reputation of a man even under the load of mental affliction, and pulls down his ſtrength till he die of grief. A deſire for wine beyond compare exhauſts the cup to the dregs even at table before men. But the gem of the creature is what he treads underfoot, whilſt he crops with his lips the ſhoots of trees, and for the cup he bites on the tender graſs.

Where the heart is much ſcorched it is better to expell the fire ourſelves, than to aſk advice of a friend, which may occaſion the loſs of the giver, without healing the wound. The heart of a youth in puberty is ever on fire, let him conceal it under the veil of conſtant love. Gold is ſweeter than the ſugared wine of gratitude, which ages have mixed. Alas! when the fire of jealouſy, and the envy of cheerfulneſs poſſeſs a man, the ſting ſticks in him *, dwells † with him,

* —— *hæret lateri lethalis arundo.*

Virg. Æn. iv. 73.

† يلوى A. *habitet, tecum, et ſit pectore in iſto, ſcilicet ſcelus.* Æn. xi. 409. Vid. Æn. vi. 599.

and ſhews the ſtate of his mind and the rancour of his heart. When my ſighs burn, and my eyes weep like a torrent, may the fuel of my fire be damped by the flood of my tears.

Although plaintive eloquence may move even to tears, yet, whatſoever be the ſenſation that this work may produce, I by no means intend that it ſhould be diveſted of gaiety *. It is a ſmall tract, accurately written, of proverbs and aphoriſms, which for their calligraphy muſt be a comfort, and enticement to the young ſcholar, who enters with reluctance on the career of inſtruction.

The ſign of felicity of a hero is a fortunate aſpect of ſtars, which, ſuddenly diſappearing, ſhew the dawn, and the rays of the ſun that drive before them the darkneſs of night †. Bright and fortunate is the aſcendant ſtar of empire, the ſun of the meridian.

* This reflexion ſeems to have been ſuggeſted to the author by the plaintive character of the laſt poem.

† *Zedace zelam* diſpelling darkneſs. *Zulmeh zeda* is applied to Mohammed as the driver away of darkneſs, like the returning Sun in Horace,

Dum rediens fugat aſtra Phœbus. Od. iii. 21—24.

But how glorious and ſplendid is the ſtar of juſtice which illuminates the world with the expanded rays of integrity. The air encircles the heavens as with a garment *, and love and affection in the breath of compaſſion comes down on all from Soliman † the conqueror of the earth, of high dignity, and uninterrupted deſcent from *Kiwan*, or the planet Saturn; King of kings of the earth,

* *Damen daceret eſſak,* χλαμυδοειδὲς σχῆμα τῆς οἰκημενης.

See Plutarch, in the life of Alexander, p. 39. 4to. and compare Suidas, p. 887. ed. Porti. Where is a paſſage of which Toup could make nothing. Τεταμένον φῶς εὐθὺς οἷον χίονα τὸν οὐράνιον λεγει. For χίονα which means nothing, read ΧΙΤΩΝΑ a garment, and conſult Plato de Rep. 8vo. lib. 10. p. 342. where you will ſee this conjecture confirmed by what follows χίονα, μάλιστα τῃ ἴριδι προσφερες. He does not mean to ſay that light was extended like a pillar in the heavens, reſembling the Iris, or bow, but like a garment. Thus the Pſalmiſt, He put on light as a garment, and ſtretched out the heavens as an awning. See Mr. Porſon's note to v. 9. of the Oreſtes.

† The Soliman here meant was the Preadamite Soliman, of whom there were ſeventy in ſucceſſion, according to the fabulous hiſtory of the Perſians. Caiumaras, the firſt king of Perſia, is ſaid to have found a curious taliſmanic ſhield at Ceylon, or Serendib, given by Jan ben Jan to Adam, by the means of which Thaumuras, grandſon of Caiumaras got the name of *div bend* chainer of the demons.

and purifier of ages; of the poſterity of Oſman *, diffuſer of juſtice and benevolence, ſubduer of rebellion and oppreſſion, extirpator of irreligion and impiety, the ſon of Sultan Abou Alnazer †, Sultan Selim Khan, the ſon of Jazid ‡ Khan, who is the breath of juſtice which reſembles the ſpring for its abundance. Go now and ſeek for the roſe and the lilly in the hard ſtone, and the dry clod.

And praiſed be the Lord of all created beings, and Mohammed and his companions, the union of power, and the proverb of juſtice, the parent of magnificence, and the honey of forgiveneſs.

* Oſman founded the Turkiſh empire in 700 Heg. 1300 Chr.

† Abou Alnazer, poſſeſſing Victory, or Father of Victory; a title.

‡ Jazed, or Bajazed II. ſucceeded Mohammed II. in 886, 1481, A. D. Sultan Selim in 1512.

INDEX

OF

WORDS AND THINGS

IN THE

INTRODUCTION.

گرداب whirlpool, eddy, vortex. P.

کال dull, dim. A.

بلس with a blow. P.

مز gueſſing. A.

غواصان عمال diving-artificers. A.

صا the water contained in the caul which wraps up the fœtus in the womb. A.

نگین ring, ſeal-ring of a prince. P.

جمر live coals. A.

باران سحاب P. A. the rain of a cloud. See the note at the end of the book on Niſan.

دیباجہ P.

برامون from *beramuden* to grow out.

حنن رنگ dying colour of herb, cyprus or privet, now *lawsonia inermis*.

ارقند Tigris. P.

منقر tray, or trough, uſed in making wine. A.

نسخان مشهور famous calligraphy. A.

معانی ازرا the meaning of the roots. A.

سنجال a ſpecies of odoriferous flower ſpotted like a leopard. A.

شمم the length of the tip of the noſe. A.

کنجیج vitriol, of which ink is made. A.

نوي the Koran. A.

منخرط ſtriking on the noſe. A.

قل a little, a ſmall quantity, a ſilk thread. A,

انجمات of aſtrology. A. P.

دیار اواره country oppreſſed. A. P.

بنرم خسانیدن to bite on ſoft. A.

جکر بریان *jecur tostum.*

Si torrere jecur quæris idoneum.

Horace.

شکران gratitude. A.

دلیل proof, demonſtration. A.

اه ah! alas! a ſigh. P.

سیلاب inundation. P.

لطیفه a jeſt. A. P.

سطیر writing. A.

رسالہ little tract. A.

صدو in point. A.

تحریر writing accurately. A.

رسید a youth. P.

ناکام diſappointed, diſcontented, reluctant. P.

در اغاز in the beginning. A.

تلطیف careſſing, comforting. A.

ناگاہ unexpectedly, ſuddenly. P.

نثار diſperſing. A.

ظلم A. tyranny, oppreſſion.

طلوع the riſing of the ſun or a ſtar. A.

اوج شرف the fortunate aſpect of a ſtar.

ابہت ſplendor, glory. A.

تاب light. P.

برج the ſtar, or ſign. A.

کستری expanſion. P.

پرتو a ray. P.

منور an illuminator. A.

تقاوہ cleanſing. A.

کیوان the planet Saturn.

فیض abundance. A.

ARABIC APHORISMS,

WITH A

PERSIAN COMMENTARY.

بسم الله الرحمن الرحيم

In the name of God the merciful and compassionate.

ARABIC APHORISM.

The faith of the ſage verifies his creed.

PERSIAN COMMENT.

The faith of a wiſe man is confirmed by the ſincerity of his belief.

The good man who has underſtanding, ſeizes the fortreſs of reaſon, and holds it captive.

NOTES.

ايمان المرء يعرف بايمانه صدق

This aphoriſm and comment intimates, that the foundation of true belief is piety

nad reaſon, and that the ſtrong holds of religion are rational inquiry.

ج fortreſs.

عنواش his captive.

The ancients condeſcended ſometimes to uſe the *tejnees* of the Arabians, in which two words alike in ſound were oppoſite in ſenſe, as will be ſeen in certain inſtances in theſe notes; but they delighted more in a variety of termination of the ſame word, which ſuperſeded the neceſſity of modern auxiliaries. Thus in the 204th line of the Odyſſey T and the four following, the word Τήκω is found five times variouſly terminated without any diſguſt to the ear, although Monſieur Perrault, who degraded Virgil and Homer below Chapelain and Scuderi, tells his countrymen, that Homer writes like a man who repeats *liquefie* five times in five lines.

ARAB. APH.

Friends of this world are comments upon your vices[1].

PERS. COM.

In truth what ſupport is a brother of this world. In your preſence he is indeed but a feeble prop[2] of your virtues, whilſt, as a truant friend, he is the conſtant ſpy of your defects, and ſtings you like a ſerpent[3] by a ſide-joke[4].

NOTES.

Such brethren as the times ſupply,
Though in your preſence kind;
Of every fault will prove a ſpy,
But to your virtues blind.

DR. CLARKE.

[1] حواشي in the text it is *huasees*. Comments, obſervations, marginal notes. A.

[2] ſupport, prop. A.

[3] نکز ſtinging like a ſerpent with the noſe. A. *Naso adunco, naribus acutis.*

[4] ہزاہ a wag, one who laughs at you, *sous le bonnet*, or as we ſay, hoaxes you. جاسوسند are ſpies.

ARAB. APH.

A man's courteſy is better than gold.

PERS. COM.

A courteous man is better than gold:
Knowledge is a ſweet perfume to the underſtanding;
The want of urbanity debaſes the learned man,
Although he be richer than Karoon.

NOTES.

ادب المرء خير من دمبر

ادب مرد بهتر از زر اوست
داند انکو بعقل مشحونست
بی ادب را فرو تر از همه دان
گرچه در زر فزون زقارونست

Karoon was ſuppoſed by the Mohammedans to be the couſin of Moſes, and called Korah in Numbers chap. xvi. He had acquired great wealth by his ſkill in chymiſtry, and metallurgy, and was very churliſh and miſerly to a proverb.

ARAB. APH.

Do good to the evil doer.

PERS. COM.

Render good even to him who meditates mischief,
That you may appear magnanimous in his sight[1]:
Avoid the repaying of evil for evil;
For this it is to be great[2].

NOTES.

احسن الي المسئ تسده

با بداندیش نیز نیکي کن
تا شوي نزد او بزرک و مهین
از مکافات بد کذر کن رانک
روش مردم بزرک است این

[1] نزد او near him, *auprès de lui.*

[2] روش مردم بزرک است این Of great men this is the conduct.

ARAB. APH.

The education of your child is the true expanſion [1] of his mind.

PERS. COM.

There is nothing better for [2] a ſon than inſtruction;
But without inſtruction [3] entertain not a hope of him.
If he be foſtered as a young ſhoot ought to be,
The gardener muſt dig about him.

NOTES.

[1] تفغم expanſion, as of a flower. A.

[2] فرزندرا for thy ſon.

[3] مدار entertain not, have not, the imperative of داشتن with the Arabic negative.

ARAB. APH.

The payment of debts [1] is true religion.

PERS. COM.

Set your neck free [2] from debt, becauſe the payment of debts is part of religion. Debt is

a weight on the ſhoulders, both of the body and ſoul, which, whoſoever pays, walks ſecure[3] upon[4] the earth whilſt he lives.

NOTES.

ادأ الدّين من الدّين صدق
كردن از دين خلق كن افراد
زانكه باشد ادأ دين از دين
بار بر دوش هم جان و تنست
بر زمين هركه ماند كشت امين

[1] دين is debt and *din* religion, which makes a paronomaſia, or ſingle in the original, that the Eaſtern authors love.

[2] افراد withdrawing. A.

[3] امين ſecure. A.

[4] زمين the earth. This is another inſtance of like endings.

ARAB. APH.

After patience comes the news of victory, that thy ſoul longs for.

grandſon of the prophet, gave *omnia quæ habuit* twice in his life. Weſley was fond of relating a dream he once had to his congregation, when he ſaw his houſe on fire, and every thing he poſſeſſed burnt, but one piece of paper, on which was written, *abi vende omnia quæ habes*; accordingly he went and ſold all he had to follow Chriſt; but this was unneceſſary, as, by his own account, the fire had already diſpoſed of all his property.

ARAB. APH.

Tears of man for fear of God are the luſtre of the eye[1].

PERS. COM.

Although the tears of a man proceed from the fear[2] of God, yet they make his eye bright[3].

A drop[4] of compaſſion is the dew of heaven that diſcloſes the eye of Narciſſus on a bed of roſes.

NOTES.

بکاءُ المرءُ من خشیة الله قرّة العین

گریهٔ مرد اگر زخوف خداست
هم از ان دیده اش شود روشن
قطرهٔ رحمتست آنکه ازو
چشم نرگس کشود در گلشن

From pious fears come pious tears;
Bright by theſe the eye appears:
With vernal ſhowers in verdant bowers
Wake Narciſſus' pallid flowers.

DR. CLARKE.

[1] قرّة عین the luſtre of the eye, a brightneſs from cold. A. خشیت fear.

[2] خوف fear. *Kauf Khoda* fear of God. A. P.

[3] Nevertheleſs from that his eye. دیده روشن is bright.

[4] قطر dropping. A. رحمت pity, and bleſſing, which is the dew of heaven.

ARAB. APH.

A ſalutation in the morning is a good omen, and augurs well.

PERS. COM.

Let the cuſtom of early riſing be your common practice;
For the morning[1] makes the face ruddy[2].
When the roſe-bud expands at the dawn
The garden borrows light from its appearance.

NOTES.

This proverb begins with *wa men et a ſalutatione,* like the ninth chapter of the firſt book of *Quintilian et finitæ ſunt duæ partes,* &c. where it is as redundant as in Virgil, "*Multa quoque et bello paſſus.*" The Arabians ſay, والله and God, *for* by God.

[1] فرازيدت سيما is thy exaltation, as to complexion, that is, raiſes a colour in your face. This conſtruction is common in Greek, but the poſition of the pronoun peculiar to the Perſian, as in *didet* he ſaw thee, for *did tu.*

[2] تبكر ſetting out before day break, doing any thing early before the uſual time. A.

ARAB. APH.

He who is ſlow to offend is truly fortunate.

PERS. COM.

Whoſoever makes an excuſe[3] for doing evil, and ſhows an early repugnance to harbour it, is under the influence of a fortunate ſtar[4], and the ſtandard[5] of virtue to ſuch a man is the direction-poſt[6] to perpetual[7] happineſs.

NOTES.

[1] تاخیر Delay.

[2] در بدي in the beginning. A. *Principiis obstans.*

[3] تعلل an excuſe.

[4] کوکب نجم the ſtar of fortune.

[5] شعار A.

[6] دال indicating. A.

[7] دایمي A.

ARAB. APH.

Make good proviſion[1] for the end of life from that which is paſt.

PERS. COM.

Whatever faults[2] you commit in the early part of your life, lay a foundation for the ſupport of your old age[3].

Provide in the ſpring time for the loſſes of the autumnal ſeaſon[4].

NOTES.

[1] تدارک proviſion.

[2] فوت کردن to make loſs, to neglect, omit. *Fawt* is an Arabic word, and means death, omiſſion, loſs of opportunity. ***Fawt shuden*** is to die, in Perſian.

[3] Let a center or nucleus of wealth be your preparation for the decline of life. A. جوز مال

[4] Thus the Perſian poet ſweetly ſings of the ravages of Autumn,

باغ عمرہ را مباد خزان

May the garden of thy life (be free) from the wind of Autumn.

ARAB. APH.

Lukewarmneſs of a man in prayer is from weakneſs of faith.

PERS. COM.

He who abridges his prayers muſt be, without controverſy, unſtable in his creed.

The intelligent judge of faith like a tree, whoſe leaves and fruit are works.

NOTES.

سلک indolence, neglect. The Arabians pray and read the Koran with a loud voice, and attach merit to it. *Dua* is prayer in general. *Khaeer dua* a good prayer or bleſſing. *Bad dua* a curſe. *Dua guſten* to bid adieu, or to ſay prayers. The firſt chapter of the Koran is *Suretu'd'dua* the chapter of prayer. The Perſian comment is nearly thus,

The man who idly prays,
That God exiſts, ſcarce believes,
For of the tree of faith
Works are the fruit and leaves.

Thus men, like trees, are diſtinguiſhed in the Goſpel. See Matthew vii. 16.

It would be, perhaps, adviſable to tranſlate the comment always in verſe, and in the metre of the Perſian, were it not that the

idiom muſt be ſacrificed in nine inſtances out of ten, which would make a double tranſlation neceſſary.

ARAB. APH.

In the cowl[1] of humility[2] there is loathing[3].

PERS. COM.

For what purpoſe is this enſign of humility? The face[4] of the heart, that is, an open countenance of juſt[5] proportion, is illuſtrious. An outward ſign of goodneſs is unneceſſary for him that bears in his perſon the mark of magnanimity.

NOTES.

[1] كلاه cowl worn by the Mohammedan monks or derviſes. *Wa men kulah.* See Proverb 10. פוּרָה

[2] تواضع humility. A.

[3] تكره loathing. A.

[4] The face, &c. A good face is of itſelf a good recommendation, as Lucretius has told us, and in early times, *et pecudes et agros divisere, atque dedere pro facie cujusque. Nam facies multum valuit.* Lib. v. ver. 1111.

سوي نيک [5] of juſt beauty, that is, well proportioned, like the Greek noſe, called δίκαια ῥὶς, and the Italian in Arioſto, ſpeaking of Alcina's forehead.

Di terso avorio era la fronte lieta,
Che lo spazio finia con giusta meta.

Giusta means *esatta, in exact proportion,* as in the Greek above, δίκαια ῥὶς, τὸ πρόσωπον διακρίνουσα ἐξ ἴσου, εὐθυ]ενὴς, vel cum Kuhnio εὐθυγενὴς. Pollux, p. 189, vol. I. ed. opt. See alſo, Tertullian de pallio, and Salmaſium, who applies δίκαια to ἐσθὴς, which the learned commentator might have inſtanced in his own Juſtaucorps. See this word in the Trevoux Dictionary.

ARAB. APH.

Religion is threefold [1]: modeſt, patient, and liberal.

PERS. COM.

Religion is full of modeſty, patience, and generoſity; the port [2] of peace, underſtanding, reaſon [3], excellence, and exiſtence [4]. The perfume and ſplendor of her garden is more fra-

grant than the roſe, and brighter than the narciſſus and the lilly.

NOTES.

[1] ثلاث --- اعیمن است ثلاثہ is religion. A.

[2] برار بب the gate or port of peace. A.

[3] عقل intellect, reaſon. A.

[4] تعین exiſtence, viſibility. A.

ARAB. APH.

A breach[1] of faith is the death of the doctors[2].

PERS. COM.

The daſhing and overbearing pedant that delights in pompoſity, with which maſters and preceptors[3] are ſomewhat infected, is the death of ſcience[4]; but the truly profound[5] are as far from the glitter[6] of diſplay, as they are deep in religious verity, and zealous of the true faith.

NOTES.

[1] ثلیہ a breach, crack, fiſſure.

[2] معت العلما the death of the doctors, theologians. *Ulilma* is the plural of *ulilm*.

[3] بنزد *read* بنژد with or in maſters and preceptors.

[4] ونیست from ونیدن to walk pompouſly, to glory in pomp.

[5] در درک نگرد who ſees to the bottom. *Der derk nigereeden* to ſee in the dark, or the loweſt part, the pit, *dans le fond du sac.*

[6] خنث glittering. وور دین averſion to faith.

ARAB. APH.

A depraved companion is Satan[1].

PERS. COM.

A wicked aſſociate[2] is Satan[3] in the abſtract.
A guide to mercy and ſalvation muſt be good.
Of your depraved companion you can get nothing but the becoming[4] ultimately[5] bad yourſelf.

NOTES.

[1] شیطان

[2] همنشین one that ſits and converſes with another.

[3] شیطانت A.

[4] فجر becoming wicked.

[5] اخرة at length. A.

ARAB. APH.

For relief[1] from the diſtreſſes[2] of the mind, or body travel[3].

PERS. COM.

Should misfortune or loſs befal you, undertake a journey or a pilgrimage. What is better than motion? Water flowing faſt is ſoon of another colour from that which ſtagnates in large quantities.

NOTES.

[1] ازا prop, ſupport, relief.

[2] ضر loſs, injury, diſtreſs, a bad condition of body.

[3] سفر journey, voyage.

[4] زار going on a pilgrimage. A.

[5] روش motion, going, rate.

[6] وش going, flowing. A.

[7] ایستد ſtands.

[8] بسیار much.

ARAB. APH.

The beſt compliment[1] is a ſhort one.

PERS. COM.

The diſcourſe is good which is ſhort[2], and the one that has no fault[4] perfect[3].

The critic or learned man draws a line[5] under it, or ſcores[6] it to ſhew that the conciſeneſs[7] of it is good, and that he approves of it.

NOTES.

[1] جوده الكلام the excellence of a ſpeech, ſalutation, compliment.

[2] فى الاختصار is in abridgment.

[3] صحيح perfect, complete, unbroken.

[4] دال نه غلط ſhowing no error. A.

[5] خط نهند ------ ſcore the line. A. P.

[6] نقط marking. A.

[7] اختصار a contraction.

ARAB. APH.

A good companion[1] is a prize[2].

PERS. COM.

Cultivate that man who ſits and converſes with you, and by his gentle tones cheers and enlivens the luſtre of your countenance, for ſuch a friend is like a bag[3] of muſk; he carries about him the ſweet perfume of cheerful intercourſe[4].

NOTES.

[1] جلس this term of companion is varied three times in the proverb and the comment. همنشين one who ſits and converſes with another, as before. همدم an intimate, or fellow-breather.

[2] غنيمت A. plunder, booty, prize, to which the Greeks have affixed a ſenſe of their own. The derivation of *Ganymedes* from the Greek every boy knows to be unſatisfactory. The ſenſe of the Arabic word agrees with the hiſtory of the rape of the boy by Jupiter, that is, by Tantalus, the Phrygian Jove; ſaid to have been before the Trojan war. See Cicero Tuſcul. Quæſt. lib. i. 26---65. ed. Davis.

[3] ناف مشک alluding to the bag of muſk, or bladder, which the muſk-deer, or goats ſhed every year in Khoten or Tartary.

[4] از دم او (ſweet is the perfume) of his breath.

ARAB. APH.

Sleep is the ſupport of man.

PERS. COM.

Sleeping[1] to exceſs of blandiſhment is ſelf-deſtruction[2], but againſt the chidings[3] of ſorrow, a relief[4] much to be deſired. There is no aſſiſtance on earth neceſſary to your happineſs better than ſleep[5], the friendſhip of your Creator.

NOTES.

[1] خلم ſleeping. A.

[2] خود شعار ſelf-death. Sleep, with the poets, is the brother of death, *Tum conſanguineus leti ſopor.* Virg. Æ. 6. ver. 278. And wine to exceſs his neighbour. — — γείτων τοῦ θανάτου. Antholog. lib. 2. This precept is well applied to the Turks, who are much given to an immoderate uſe of opium.

[3] زري chiding. A.
[4] معين affiſtant. A. معين كردن to aid. P.
[5] برد ſleep. A.

ARAB. APH.

Modeſty is a veil[1].

PERS. COM.

How is it certain that this is always the caſe[2], if the dreſs of a bride[3] be the veil of malevolence[4]. For when a bluſh adorns a bad temper[5], it is only a cover for deceit that lies lurking beneath it.

NOTES.

[1] حيا ſhame, baſhfulneſs.
[2] داوديم conſtant. A.
[3] كر ودان if dreſſing a bride. A.
[4] عيب جوي malevolent. *Jawee.* A.
سنرج bad temper.
[5] پرايد adorns.

ARAB. APH.

[1] The ardour of parental affection conſumes the heart with its fire.

PERS. COM.

If the pang of ſeparation[2] from the friends we love be acute[3], the pain of parting with our children conſumes the heart of a parent with the fire of affection.

The loſs of the prop[4] of age is the thorn of affliction;

The eye ſinks, and the boſom heaves.

NOTES.

[1] There is an elegance in the original Aphoriſm which is not eaſily expreſſed in our language, though the rhythm of it may be perceived, *hurket alawlad muhurket alakbad.*

[2] فرقت ſeparation. A.

[3] نحت ſharp, grating. A.

[4] پارو prop.

ARAB. APH.

The impetuoſity of man is his ruin.

PERS. COM.

Whoſoever is impetuous[1] in his temper, is of a diſpoſition that torments itſelf to

death. Whom the treacle[2] draws, the treacle will deſtroy.

NOTES.

حدة المرة تهلکه

هرکه او تند و تیز خوي بود
شود از خوي شد خویش هلاک
زانکه هرکس که کشت تریاکی
بود آخر هلاکش از تریاک

This is a tetraſtich where the ſecond, third, and fourth lines terminate alike, and differently from the firſt, which is the converſe of the one mentioned in the preface.

[1] تیز impetuous. *Teez mizaj* choleric, impatient, *teezab* aqua fortis.

[2] *Tiryak* Θηριακὰ in Greek. The tiryak of Bagdad is a powerful antidote againſt poiſons, or bites of venomous ſerpents.

ARAB. APH.

The performance of a promiſe to which we are not obliged is a holy thing.

PERS. COM.

He who keeps a promiſe which he is not obliged to obſerve, makes a right and pious uſe of his riches [1].

If honey, and ſugar, and wine, be provided [2] for the ſtranger,

Be thou alſo the liberal donor [3] of meat and fruit.

NOTES.

[1] اول making a right uſe of riches. A.

[2] ايثر A. is he who decorates a court, or porch of another's houſe, and puts meat and drink in it. This cuſtom is prevalent in Arabia on the arrival of ſtrangers, when every friendly neighbour brings his fruits and his wine, to the houſe where they are lodged, for their entertainment.

[3] خطل A. one who gives freely.

ARAB. APH.

A hidden treaſure is a misfortune to a man.

PERS. COM.

If thy treaſure be of the right ſort, it will be perpetual[1].

A man's own deſires[2] will intoxicate him.

Treaſures of gold ſoon paſs from thy hand, and are loſt[3].

The treaſure for which we are eternally craving is a bad one.

NOTES.

[1] مدام conſtant, perpetual. A.

[2] مرادات deſires. A.

[3] برود dying, periſhing. A.

ARAB. APH.

The latter end of life is retirement.

PERS. COM.

Let the latter end be peace, quiet, and repoſe.

He who wiſhes to finiſh his life in tranquillity,

Should lie hid in the garden of concealment.

The lord of all evil, Death, follows faſt on old age.

NOTES.

Khalif a ſucceſſor, the latter part. A.

Tesattureh concealment. A.

Hawad, hawadet tranquillity. A.

Kemeendee and *kemeendar* one who lies concealed. A.

افت misfortune. A.

Horace goes ſtill farther than this aphoriſm.

' *Nec vixit male qui natus moriensque fefellit.*'

Ep. I. 17. 10.

ARAB. APH.

The fear of God is the meaſure of the underſtanding *.

PERS. COM.

The enchantment[1] of Egyptian numbers, makes the heart fooliſh[2].

When we ſee images[3] in the glaſs we are drunk with fear, leſt they ſhould prove true.

How long ſhall we pry with terror into the darkneſs[4] of futurity?

* راس الحکمة مخافة الله

The beginning of wiſdom is the fear of the Lord.

Prov. Erpenii. Leidæ, 1615.

NOTES.

[1] زنک Egypt. ساز enchantment.

[2] غفلة folly, imprudence. A.

[3] صور the plural of *suret*. A. Effigies, ſpectres, apparitions.

[8] ترکی darkneſs.

Tu nĕ quæsieris (scire nefas) quem mihi quem tibi
Finem Dii dederint, Leuconoe; nec Babylonios
Tentaris numeros.

Hor. xi. i. Od.

This anſwers preciſely to the text. The numbers in both caſes were aſtrological ephemerides, called in Cicero *Chaldaicæ rationes*, and in Juvenal *Thrasylli numeros*. 6. 576.

ARAB. APH.

A full purſe makes an empty heart.

PERS. COM.

The abundance of royal bounty is my protection,

Whoſe word is as a pearl of great price.

The heart of the man whoſe purſe is full of gold is unincumbered with the recollection of truth.

NOTES.

I did never know ſo full a voice iſſue from ſo empty a heart.

SHAKSPEARE.

The recollection of truth is gratitude, called beautifully by the deaf and dumb man at Paris, the memory of the heart. See the Praiſe of Paris.

ARAB. APH.

Friendſhip[1], though freckled, is preferable to the beauty[2] of promiſe.

PERS. COM.

A friend is known by his ſincerity.

Beauty is not the portion of every one alike.

It is by time that we perceive[3] the proof[4] of the jewel[5] of friendſhip, whoſe leaf fades not, and whoſe fruit is at all times equally ſweet.

NOTES.

This aphoriſm is diſtinguiſhed for the beauty of its ſentiment, and the elegance of its paronomaſia, which appears in the likeneſs of *alud* ſtained, freckled, to *alahd* or *ahd* promiſe, with the article prefixed. We admire a beautiful face, though it be tarniſhed with a few freckles, "*paucis maculis*" which in the face of friendſhip are but as ſtraws in amber, and enhance its value above the charms of promiſe, that make a fine ſhew of vernal bloom, but produce no fruit in the autumn.

The arrangement of the words in the Perſian is, Was by ſincerity, a friend known, like the German *War durch aufrichtigkeit ein freund bekannt.*

[1] Friendſhip in the proverb is خلوص and in the comment is, *akillas*, which means candour and ſincerity. A.

[2] حسن beauty. A.

[3] فهم کرد perceives.

[4] عیار mark, proof. A.

[5] جوہر jewel. A.

ARAB. APH.

The faith[1] of man is tradition[2].

PERS. COM.

The comprehenſion of faith is for the moſt part by words.

But if you know what love is you have already begun to believe.

Words are the features of the face, and guides that point[3] out the way on the road of life[4].

NOTES.

دین الرجل حدیث

فهم کن دین هرکسی زسخن
که ترا هست عقل و انشا و دین
زسخن سر هرکسی دریاب
سخن آمد دلیل راه یقین

[1] انشا و دین you have the beginning alſo of faith. A.

[2] حدیث tradition, with reſpect to the ſayings and actions of Mohammed the pro-

phet, and the ſayings of Gabriel the angel, which he is ſuppoſed to have brought immediately from heaven.

[3] دلیل راه A. P. guide of the road.

[4] یقن of certainty. A.

--- --- --- ſemita certe. Juv. 10. 65.

سمت یقن A.

سر a lineament or feature.

ARAB. APH.

The remembrance of friendſhip is the food of compaſſion.

PERS. COM.

Want of conſideration diſſolves friendſhip.

When men ceaſe to be conſiderate they forget their friends.

Riches are the dew of compaſſion[1].

Whatſoever[2] is given for God's ſake, is ſeen by him who knows the hearts of the ungrateful.

The praiſe of pity is the everlaſting[3] flower of the tongue.

NOTES.

[1] نزل rain, food, proviſion for ſtrangers. A.

[2] ازدي What is given for God's ſake, or is one's due. *Izid* God. P.

[3] ورد زبان flower of the tongue. A. P.

ARAB. APH.

The great feature of youth is impatience[1].

PERS. COM.

In feats[2] of dexterity play the boy.

Grown to man's eſtate, and paſt childiſhneſs, cut[3] the high road of corruption, and ceaſe to be froward late in life.

In youth the perſeverance of the learned ſolves the knot that impatience can never untie.

NOTES.

[1] حسرت ſtrong deſire, paſſion, ambition.

[2] در عمل سرف in feats of addreſs, expence, cunning. ما the mid-way.

[3] خود cut *from* خودن to cut, as in Horace, *incidere---Nec luſisse pudet, ſed non incidere ludum.*

It is no reflection on you to have played the boy, or the fool, but the bluſh is for not

having left off to do it, or, as we ſay familiarly, not to have cut.

ARAB. APH.

The ladder[1] of knowledge reaches beyond the ladder of life.

PERS. COM.

The ſteps of learning when ſhort, and circular[2], perfect the underſtanding, and freſh advances are the links of the chain of knowledge which lead it on[3], and become the guides of its deſire for the region of delight.

NOTES.

[1] رتبہ is a degree or ſtep of a ladder, and *reteb* life in Arabic, whence comes the jingle which, to an oriental ear, is not diſagreeable.

[2] کرت a globe, or circle. *Orbis encyclius*, or *encyclopœdia* of learning.

[3] دست داد give the hand, or the gift of the hand.

ARAB. APH.

The compaſſion of God is a ſubject of eloquence for the wiſe, and the ſilence of the worthleſs.

NOTES.

There is no comment to this proverb, but the laſt is repeated by miſtake, as it ſhould ſeem, and fortunately, as it gives a various reading in the fourth line, which confirms what I conjectured to be the ſenſe, and tranſlated it accordingly. In the third verſe the expreſſion is uſed, as I have already quoted it, of giving the hand, and in the fourth *ber dar himmetesh,* which in the variation is ز ل ,ر the guides of his deſire for the region of delight.

Burud ez himmetesh mulk way-e. *Burd* in the plural is *burud.*

ARAB. APH.

The errors of mankind are a delicate repaſt to the glutton.

Every one commits of neceſſity, numbers of faults in his youth.

But what a difference is there between the errors of one man[1], and the miſtakes of another! as great as between the flour of wheat[2], and the bark[3] of a tree; as entirely different throughout in colour as gold[4] and ſilver to tin[5] or lead.

NOTES.

[1] ذل الرجال مواز نهيم a ſlip or miſtake of a man is to the world, as the fruit *muzet* to the glutton. Thus we ſay, that a thing is nuts to the multitude, and cavear to the million.

[2] سيست flour of wheat, or barley toaſted with butter, or oil and honey. A.

[3] سحا the thin membrane between the wood and bark of the linden-tree. In Lapland bread is made of the inner bark of a tree, chopped ſtraw, and ſorrel juice. A.

[4] "نقره" gold, ſilver, coin, money. A.

[5] رصاص tin or lead.

ARAB. APH.

A convent[1] is for the bewildered ſuppliant in a country where one eaſily loſes his way.

PERS. COM.

A monkiſh life[2] is a cup of knowledge, that is no burden.

In the midſt of difficulties with which the pilgrim has to ſtruggle, appears the houſe of hoſpitality[3].

And for him that has loſt his way in the glare of day light[4], the archangel Michael is the path of the brook.

NOTES.

[1] زهد devotion of a monk.

[2] زاهدي a monkiſh life.

[3] نزل proviſions for the entertainment of pilgrims. A.

[4] Although it be day, that is, on the ocean of ſands where there is no tract.

[5] پشتر the archangel Michael, who has the diſtribution of goods to men, according to Mohammedan tradition.

ARAB. APH.

The ſun[1] of a ſultan is the ſcorching breath[2] of a lion.

PERS. COM.

Shouldeſt thou be ambitious to be near thy king.!

Have a care, begone[3], ſhew not thy face, be not too bold[4].

Shouldeſt thou waſh with *ketestu*[5], and be clean,

Yet prudent ſubmiſſion is valour near the lion.

NOTES.

[1] تابد or تبد the ſun, the ſhining light, it is *nair* to anſwer to ایر the ſcorching breath.

[2] هوس deſire, curioſity, ambition. A.

[3] هان make haſte, far from it! let it not be!

[4] مباش دلیر be not intrepid.

[5] کشتو an herb with which cloaths are waſhed, and ſtains taken out.

[6] عاقل عجز prudent, proſtration. A. The better part of valour is diſcretion, or ſubmiſſion. Shakſpeare.

ARAB. APH.

The moſt terrible of the evils of the world is better than diſſolution[1].

PERS. COM.

The death of the world is what many can hardly conceive.

Science is not ſaleable[2] for the beauty of her perſon,

And however the fruit of felicity be paſt finding out;

This is not the caſe with ſorrow; but the autumn of the tree of happineſs is barren[3].

NOTES.

[1] In the original it is, better than the death of the doctors, or what the doctors teach, that the earth ſhall diſſolve. The Arabic ſays, the defects of the preſent world, or *ulum* are better than the death *ulema*, in which there is a jingle.

[2] رواج vendible, current, in eſteem. A.

[3] بار barren. A. This is well expreſſed in Italian, of Hope, *Arbor mon c'e ch'alla ſtagion piu Aprica, ſia si presto à fiorir come la ſpeme, ma rado arriva che ne maturi il frutto.*

ARAB. APH.

The ſeparation of lovers is the renewing[1] of love.

PERS. COM.

The intimacy of friendſhip is the light and cheerfulneſs of the heart,

To give freſh vigour to affection is to make it ever new.

He that faints on the edge of a limpid ſtream with thirſt, refreſhes his weary ſoul from the ſource of pure joy.

NOTES.

زیارة الحب اطر المحبست

قربت دوستان روشن دل
تازه کردن بود طیرق وداد
تشنه کو بر لب زلال رسد
شودش دل زاب صافي شاد

زر غبا تذو حبا

Viſit ſeldom and you will increaſe[2] affection.

Erpenius, p. 74.

[1] اطراء المجست the renewing, handling, touching; in French, *toucher là* or ſhake hands. A.

The meaning of this aphoriſm is expreſſed in what Macbeth ſays to Banquo, p. 450, vol. vii. ed. Johnſon and Stevens.

--- --- --- "to make ſociety
The ſweeter welcome, we will keep ourſelf,
Till ſupper-time, alone." --- --- ---

The French ſay, *une courte abſence ranime une tendre paſſion*---A ſhort abſence animates a tender paſſion, and *ce qui est differé n'est pas perdu.*

Itra, in Latin *iterare.*

Ziyaret in Richardſon is, viſit, pilgrimage; but the meaning here of *ziyaret 'lhybb* is, ſeparation, delaying, leaving, or abandoning of love is the renewal of ſocial intercourſe.

[2] تزايد increaſe, or تزو

ARAB. APH.

The bulks[1] of credit are the conſolations[2] of failures.

PERS. COM.

The ſun[3] warms[4] an ungrateful world.

Whiſpers[5] are the bitter ſources of miſfortunes.

The paſſage through places full of danger, is more dangerous with treacherous[6] attendants.

NOTES.

[1] زوايا corners, reſting places, cornerſtones.

[2] شخته a ſweet cake, *douceurs.*

[3] كوشاي The ſun of royalty.

[4] تف the heat, or تفي A.

[5] سار whiſper. *Mesar* and *mesarrit* whiſpering in the ear. A. A little word behind the back, an undoing whiſper will alike ſlacken the ſail of reputation. Dryden.

مصيبة misfortune. A.

[6] منكر ungrateful, wicked, iniquitous.

ARAB. APH.

The doctors[1] of law and divinity are the pure white garment[2] of religious worſhip.

PERS. COM.

He who is learned in the law of God is a chief.

And whoſoever comprehends what it is to believe, is ranked with princes.

Some ſpin the ſpider's-web[3] for the whale[4], but in the milk of ſimplicity there is a hope beyond Mount Sinai.

NOTES.

[1] فقرا doctors.

[2] ساده pure, white garment. *Sadé dil* an innocent heart. P.

[3] ورند ſpider and his web. P.

[4] وال whale. A.

ARAB. APH.

The arms of the weak are lamentations.

PERS. COM.

From lamentation no powerful effect can be produced.

The wanton looks of Hebud[1] are thrown away upon a timid lover.

Let the torrent of the tear-ducts[2] remain in its houſe[3].

The ſighing of the weak avails no more than the quivering of an aſpen.

NOTES.

سلاح الضعفا الشكاية

از شكايات نا توانان كن
حذراي دوست كين بود شوه ببود
اشكشان سيل خانه اندر است
آه ايشان خدنك زهر الود

[1] Hebud is the name of a perſon we are unacquainted with.

[2] The houſe of the eye is *cheshm khané* the hollow or ſocket of the eye. خدنک white poplar, or aſpen; the trembling of this tree is proverbial. Thus Claudian, poetically, with great beauty, ſpeaks of the loves of the tree *de nuptiis honorii et Mariæ*, 10 67.

--- --- *populeo ſuspirat populus ictu*
Et platani platanis, ulmusque aſſibilat almis.

At Shirauz, on the terrace of the ſquare, in the center, are two large cypreſs-trees of an

extraordinary ſize, 600 years old, which are called عاشوق و معشوقہ the lover and his miſtreſs.

ARAB. APH.

The bad[1] part of man is his pride.

PERS. COM.

The worſt[2] are thoſe that offend againſt their better knowledge, which in them might be productive of good to the people.

That is the beſt evil from which good may be extracted.

Let it be agreed[3] then to mix courteſy with all our actions[4], that if we happen to offend we may do it with a good grace[5].

NOTES.

[1] شر wickedneſs of man, is the pride of man.

[2] بدترین the worſt.

[3] باشدش قول let it be agreed to mix courteſy with every thing we do.

[4] فعل action.

[5] لتف the graceful, the courteous.

[7] misfortune. *Liali uwem* bad times, or nights of misfortune. A.

P------ and C------, two favourites, were examples of this precept of looſe morality, P------ paid nobody, but inſulted all who asked him for money; and was deteſted both for his tyranny and his brutality.

C------ paid no more than P------ but by his gracious condeſcenſion in liſtening to his creditors, and promiſing to be exact, he ſent them away ſatisfied, though without their money.

ARAB. APH.

The health of the body is abſtinence.

PERS. COM.

The beſt food[1] for the ſick is gentle exerciſe,

The motion of the limbs backwards and forwards are bitters to the ſtomach[2];

When the day is over, the night[3] comes, in which we may eat our fill with pleaſure and relaxation.

NOTES.

[1] غذا aliment, food eat before dinner, in Arabic *ghyda* and *ghyza.*

[2] The cure of repletion is faſting, is an aphoriſm of Hippocrates.

ἀπὸ πλησμονῆς ὁκοσο ἄν νουσήμαλα γενήται, κένωσις ἴῆται.

[3] شو از خردن the night for eating, or the time of the principal repaſt in the Eaſt. "Many are in want of their nightly meal." See the Remonſtrance of the Rajah Soubah Sing to Aurungzebe, p. 16. Rouſſeau, 1803.

Asha raboni the ſupper of the Lord, was ſo called becauſe it was in the firſt watch in the night, or from the going down of the ſun till twilight, which عشا ſignifies in Arabic.

ARAB. APH.

Silence is the cloak [1] of ignorance.

PERS. COM.

If you are ignorant of the ſubject
Veil[2] your defect in ſilence, and hold your tongue.

robe of royalty, from a ſtate of nakedneſs and poverty, and wounds from the tree of thorns, on which he feeds.

NOTES.

[1] اهم biting, eating. A.

[2] طلحت the feminine of *teleh*. There is no miſery ſo great to an Arab as to be obliged to eat gum Arabic from the *mimoſa nilotica*. See Leo African. lib. 10. *de teleh magna et Spinoſa*. *Kerez* is the fruit of the thorny acacia. Arabia Felix is called *bilad ul kerez*.

[3] خلع robes of honour, with which princes inveſt thoſe whom they mean to diſtinguiſh.

[4] ابنيه edifices, fabricks in oppoſition to tents.

[5] *Shud muveffik hazreti bari* Favente Deo *hazreti bari taala azza ſhanuhu*. The Lord God moſt high, and moſt glorious.

[6] خلعه inveſting with a royal robe, and the robe itſelf.

ARAB. APH.

Broad is the ſhadow[1] of generoſity.

PERS. COM.

The breadth of the ſhadow of liberality matures, like the ſun, the opening bud[2].

The Lord of a ſoft heart is the center of munificence, that ſcatters the ſhadows of reflection as from a mirror.

NOTES.

[1] The ſhadow of a ſultan is as the ſhadow of God. Arabic Proverb. The ſhadow of God, is a royal title of the repreſentative of God on the earth, which is the caſe when virtue is on the throne.

[2] *Burhemet* buds, or flowers.

ARAB. APH.

A prudent enemy[1] is better than a fooliſh friend.

PERS. COM.

An enemy[2], if he be diſcreet, is preferable to a ſtupid friend;

A ſingle point[2] of a line is good for nothing, although a perfect one be made up of points.

NOTES.

[1] *Adou akeel kheir men sedeek jaheel.*

[2] ذرّة an atom. A. *Zerret atesh* a ſpark of fire in Perſian. *Zerret keder* as much as an atom, juſt nothing. Great Arithmeticians in Italian are, *Cavalieri del zero*, knights of nothing, or, as we ſay, nothingarians. *Doostee* a friend; *dushmen* an enemy.

ARAB. APH.

It is difficult for a man to arrive at happineſs[1].

PERS. COM.

If misfortune happens to a man he is out of humour[2],

And his countenance[3] is over-hung, and his brow contracted with care;

At length aſhamed of this world, and deſpiſing it, he boldly departs for the more perfect[4] joys of Paradiſe.

NOTES.

عسر المرء مقدم اليسر

مردرا كر رسد مشقت ورنج
از پش رو نمايد اساني
محنت اين جان مقدم شد
بر نعيم بهشت تا داني

[1] In the words *aser* difficult, and *yeser* eaſy, there is a ſimilarity of ſounds and oppoſition of ſenſe. The laſt word of the ſecond line of the Comment is *esani*, or ſad, mournful. The ſenſe of this word is determined by the firſt line, ſince *asani* ſignifies eaſe, facility, as well as temper, humour, ſad, mournful; and the rhyme is *dani* or near, approaching. *Asafee* and *wafee* are various readings, by which the ſenſe is much improved, as will be ſeen in the note.

[2] رنج diſpleaſed, angry.

[3] And his face ſhows, or exhibits the city of Aſaphi (in Morocco) over-hung with hills. Marmol ſays, the Portugueſe call it Aſaphi,

as it is here. In the maps it is Safia. It is by ſome ſaid to be one of the Liby-Phæni-cian cities, and built by Hanno. It has good walls, but not very ſtrong, owing to its be-ing commanded by the hills. In Leo's time it contained four thouſand inhabitants, and had been built by the Africans, as he affirms; the ſoil was good, but the people knew not how to till, or plant it. It lies in a gulph in the Atlantic, near the mouth of the river Tenſift, lat. 33. long. 11. Hollar, in his drawings of towns on this coaſt, repreſents one in the form of an old man's head over-hung by his brow.

[4] *Ta wafee* to perfection.

ARAB. APH.

The ſpoil of the faithful is the recovery of knowledge.

PERS. COM.

The man of learning conſiders what he can carry off;

A penetrating genius finds knowledge in the lines of the countenance;

Self-experience is a never failing advantage in pointing out the road that leads to wiſdom.

NOTES.

In order to underſtand the application of the Comment on the Aphoriſm, it is neceſſary to obſerve, that the word *booty* in the Perſian is the ſame Arabic word *ghenimet*, as in the Proverb for ſpoil.

Murdi dana ghenimet engard.
Nukté kan zeruee danish yaft.

Ghenimet means ſpoil, booty, and what can be brought away. The laſt words of the Proverb are, The finding of wiſdom, or the bridle, which may be explained as alluding to a caravan attacked at the watering place, where the camels are unbridled to let them drink; for, although you ſeize the treaſure and the bearer of it, you cannot lead him off without a conductor. Thus you may by chance hear an ingenious diſcourſe, rich in learning and eloquence; but unleſs you have ſome previous knowledge of the ſubject, a certain ſhare of comprehenſion, and a tolerable memory, you can neither underſtand it,

An secretum iter, et fallentis semita vitæ.

Hor.. Epiſt. I. 18. 108.

SEMITA *certe*
Tranquillæ per virtutem patet unica vitæ.

Juv. S. 10. 365.

This is a very old Arabian word, which we know under the term *azimuth* in aſtronomy, or as it ſhould be السمت the path, &c. *Semt raas* the vertical path, *zenith.*

ARAB. APH.

It is better before you boaſt of anceſtry to glory[1] in virtue[2].

PERS. COM.

If we muſt boaſt it is beſt[3] to boaſt of our virtues,

Which are better than long genealogies;

We ſhall not walk together under the ſame ſhade in the kingdom of Iſſa[4], becauſe we are of this, or that family, but on account of our own perſonal excellence.

NOTES.

[1] فخر glory, *fekheret* vain boaſting. *Gloria, gloriola,* have the ſame double meaning in Latin. صلة connection, conſanguinity.

[2] اولى beſt. A. *Awla* better. *Ewel* firſt or before.

[4] عيسى or *Jesu ebn Miryem* Son of Mary. In the third chapter of the Alcoran Jeſus the ſon of Mary is mentioned and called the word of God. In the chapter of Naſa, or the women, as well as in the chapter of Amran above, and that of Bacrat, or the ſecond of the Alcoran, our Saviour is ſaid to be the Meſſiah, and the ſervant of God; and in ſome Perſian verſes of a Mohammedan, quoted by D'Herbelot, p. 351. vol. II. he is ſpoken of as if the writer were a Chriſtian.

ARAB. APH.

A quick conception[1] does within, what the right hand[2] performs without[3]; or, a good underſtanding is the right hand of the mind.

NOTES.

[1] فهم underſtanding, ready comprehenſion.
[2] اوز the right hand. P.
[3] درون within. *Berun* without. P.
This is the only line worth recording in the Arabic, and the Perſian.

ARAB. APH.

The laſt wiſh of the miſer, while life remains, is covetous.

PERS. COM.

The laſt deſire of the miſer is a bargain[2].
It is the duty of every man to give according to his capacity[3] and ability.
A man in a dropſy[4] calls nevertheleſs for water, although water muſt be his end[5].

NOTES.

[1] *Katil alheris herset* is the Aphoriſm.
[2] کشد gain. A.
[3] ادراک capacity. A.
[4] مستسقی a man in a dropſy. A,
[5] عاقبت end. A. هلاک perdition, death. A.

The miſer's ruling paſſion is ſo ſtrong in death, that he conſiders but of his money in his laſt moments; and when the prieſt tells him he muſt think of making a purchaſe of the kingdom of heaven; his obſervation is, that he has no objection, but he will give no more than fifteen *per Cent*, and dies. To the apothecary who orders him to be let blood, he ſays, but what muſt I pay? A ſhilling, anſwers the doctor. That is too much, replies the miſer. I'll give but ninepence. The apothecary takes his leave, and the miſer who would not give threepence more to ſave his life, dies for want of being let blood. The lawyer aſks him, to whom he leaves his property; he ſays, he is in doubt to whom; but it is abſolutely neceſſary to name the heir, as you are in your laſt moments: ſtill his anſwer is, I do not know; I cannot tell; I know no one who deſerves it; but on being urged to name ſome one, he exclaims, You, the Pope, the Devil; and dies in a paſſion. The firſt of theſe caſes has been made, I imagine, for

the *Jeu de mots*; the ſecond is told of a famous miſer at Paris; and the laſt of one whoſe property of 4000 *l.* in conſequence of this nomination, and in deſpite of the relations, was claimed by an alien, who argued, that as the Pope was an outlaw, and the Devil *hors de combat*, he, the firſt named, ought to be the man; but his reaſoning was thought more ingenious than ſolid.

ARAB. APH.

The neighbourhood of the wicked is pernicious[1].

PERS. COM.

He who is in the neighbourhood of evil,

What an injury, and all by his own fault, does he ſuſtain[2]!

But the heart of man is placed by nature between fire and water, for were it all fire it would conſume itſelf[3].

NOTES.

[1] "مضرہ detriment, injury.

[2] اندوخت he gains, from *andukhten.*

[3] افروخت consumes by fire. *Khueeshten* its own body.

[4] *Hawa* ardor, desire, fire, heat. A man is said, in certain circumstances, to prey upon his own heart, particularly in solitude, when he insulates himself and stands alone. οἷος ἄνευ ἄλλων. Solus sine aliis. Il. x. 99. Like Bellerophon who strayed by himself.

Ἦτοι ὁ καππεδίον τὸ Ἀλήϊον οἷος ἀλᾶτο
ὃν Θυμὸν καλέδων, πάτον ἀνθρώπων ἀλεείνων.

Ipse suum cor edens, hominum vestigia vitans.

Hom. Il. Z. v. 201. Cicero Tusc. Quæst. l. 3. 26. 241. ed. Davis.

Society is mixed; now glowing with friendship, and now chilled by treachery.

It is no good reason for withdrawing ourselves from the intercourse of men, because the bad are more numerous than the good; it is rather the duty of individuals to remain, as long as they can be of any use in balancing the evil, tempering the ardent, and bridling the impetuous, and thus convert a bad neighbourhood into a good society.

ARAB. APH.

The want[1] of courage in a ſovereign is the ſtandard of revolt[2].

PERS. COM.

Arms and courage[3] are the ſtood of the ſoul with a fair wind.

Although a throne be not without a flaw, or ſtain, or pacific[4],

There is no exemption to the ſtandard of a monarch from being familiar with the little folks of the world without place or habitation.

NOTES.

[1] لیس cowardice.

[2] زوال defect, falling off.

[3] بال mind, courage. *Animus* in Latin means both, as heart in Engliſh.

[4] شکست عالم. the bodikins of the world.

ARAB. APH.

Grey[1] hairs are the ſeaſon of confidence.

PERS. COM.

Woe[2] to the youth which is the ſeaſon of thoſe women[3] that twinkle with their eyes, and ſhow themſelves by removing[4] their veil at a certain age[5]?

For what purpoſe are theſe four ſeaſons---
If it be ſpring-time in the autumn[6].

NOTES.

[1] شیب growing grey, becoming old.

[2] O that the youth were deſtroyed! *Telef kurden* to make deſtruction. A. P.

[3] پریت people, creatures. A.

[4] *Khubaat* means alſo, as well as, رارا a woman who juſt ſhews her face, and covers it up again. Arabian veils are not tranſparent.

[5] *Umr mudan* condemned age. A.

[6] خزان autumn. P. A.

ARAB. APH.

A learned aſſembly[1] is a place more pleaſant[2] than a watered garden[3].

PERS. COM.

A learned aſſembly is a living library[4].

Where the pleaſure is in converſing on the intellectual joys[5] of heaven.

A happy preſage of quaffing immortal glory[6], which it is in the power of the eight paradiſes[7] to beſtow.

NOTES.

[1] An aſſembly of learning. *Mejlis.*

[2] روضه *Rawzet razuan* the garden of Paradiſe.

[3] Literally, to a garden with a tank in it. *Reeaz alkehbt.*

[4] *Saz meskin khood* the apparatus of your own houſe.

[5] عقل intellect.

[6] *Medar ta mesti* of glory, *usque ad ebrietatem.*

[7] *Her ke es dest hisht hest behisht*; the order is, which from the hand the eight is of paradiſes. *Quod a manu octo est paradisorum.*

The Mohammedans believe that there are eight paradiſes in heaven of different degrees

of happineſs, and ſeven hells of different gradations of torment, from whence they conclude that the mercy of God is ſuperior to his juſtice.

ARAB. APH.

Deſtruction is natural to man, or deſtruction is the true ruſt, or nature of man.

PERS. COM.

If a man be of an ardent diſpoſition and vehement deſires, he is ruined by his impetuoſity[1]; if of an indolent[2] temper of mind, when he ought to hold the reins and take the direction, he is equally undone.

Whether we are eaten up by ruſt, or ſcoured to death by perpetual motion, we are equally deſtroyed.

NOTES.

[1] حرث impetuous, paſſion. A.

[2] اقعا ſitting on the hams like a dog, with the fore-feet perpendicular to the ground.

This is finely expreſſed by Pindar,

——— ἐν σκότῳ
Καθήμενος —— ἀπάντων
Καλῶν ἄμμορος.

Olymp. I. v. 135.

See Weſt's tranſlation. The meaning is,

Great enterpriſes admit not the coward;
Since we muſt all die, why ſhould we
Sit ſtill in inglorious obſcurity, and grow
Old with infamy.

The Turks beſtow the term of dog *keupeg*, in Arabic *sug*, Chriſtian dog, but the Mohammedan, in his familiar attitudes, reſembles this animal more than we do. There is a Dutch coin, current in Egypt, ſomewhat of leſs value than a Spaniſh piaſtre or 4*s*. 8*d*. with an impreſſion of a lion which the Arabians have changed into a dog, either to ſhow their contempt of Chriſtians, or the baſe alloy of the money. The world, however, and its manners certainly improve, for ſince we beat the French at Aboukir, we hear of no more Chriſtian dogs, but the French.

ARAB. APH.

Silence promotes repentance[1].

PERS. COM.

To deviate from evil[2] is to repent;

He who keeps ſilence increaſes[3] his contrition:

Wiſdom has ſpoken a proverb,

A grape-ſtone[4] can turn an arrow out of its courſe.

NOTES.

[1] How much does repentance proceed from ſilence!

[2] *Naud* misfortune, evil.

[3] من سخت from ſilence. اوراز for *efraz* exalted, extended. A.

[4] انداخته thrown (an arrow, &c.) The ſmalleſt thing may turn a man out of his vicious career. Compare the 39th Pſalm, "I was dumb," and the commentators.

ARAB. APH.

May the tomb[1] be enlightened by prayer in the dark.

PERS. COM.

Make[2] thy tomb ſhine like the day.

In the night of darkneſs of the reſurrection of the juſt, whether ſtanding or ſitting[3].

In the night that ſhall raiſe the juſt and the unjuſt to be judged for offences of all degrees.

NOTES.

[1] *Bekr* tomb.

[2] It is a prayer in Arabic. *Nur allah merkedo* may God enlighten his tomb.

[3] قعود و قيام ſitting and ſtanding, that is, whether the body ſtand erect in the tomb, or ſit, or lie.

ARAB. APH.

Riches[1] beget death.

PERS. COM.

It is in the power of every man to bridle[2] his deſires;

And the check-ſtring is always at hand to curb an incentive.

O may the garden[3] of the man that will not deliver up his ſiſter without a prieſt never want a daily ſupply of water.

NOTES.

[1] *Neel almeni fy'l gheni.*

[2] Every one can throw the hand of the cord upon his inclinations.

[3] O garden groweſt thou رمی by the daily nouriſhment of water, غبه A.

ARAB. APH.

Solitude[1] is better than a bad companion.

PERS. COM.

Sincerity is not to be expected in a world of deceit, whoſe congratulations[2] are like vitriol[3].

Why in converſing together ſhould there be any[4] evil, when the gift of the tongue might be an unique gem[5].

NOTES.

[1] وحده being alone. *Wehed sole* void in Engliſh.

[2] تهانی congratulations, compliments. A.

[3] گنج vitriol. A. Compare Proverbs, c. xxv. 20, where it is ſaid, Joy agrees as ill with ſorrow, as acid with *alkali*, or vinegar with *natrum*.

[4] فرد one, any.

[5] فرید رمان an unique ruby. From *feridet* a precious gem the French make *peridot*. A. *Ferid aldehr* the phœnix of the age. There is a play of words between *bad ferd* a ſingle evil, and *ferid raman* an unique gem.

ARAB. APH.

It is ruin to a man to be loſt in admiration.

PERS. COM.

The end of that man is without honour who is in love with himſelf.

NOTES.

[1] عجب There is an Arabic proverb to this purpoſe. *Ajb zeentet meghrur taus*. The peacock, or a handſome man, glorying in

his own beauty. *Meghrur* deceived, haughty, proud of --- --- ---

Nil admirari, prope res est una, Numici,
Solaque quæ possit facere et servare beatum.
Hor. Ep. I. 6. v. 1.

οὔτε τι θαυμάζειν περιώσιον, οὔτ' ἀγάασθαι.

Horace and Homer are as good a comment on this proverb as the Perſian interpreter.

Creech and Pope in their verſions---

Not to admire is all the art I know,
To make men happy, and to keep them ſo,

have failed in giving the force of admiration, as Horace intended it; and Homer has well expreſſed it, by the addition of περιώσιον, *supra modum*, too much, or to exceſs. See Odyſ. Π. v. 203,

ARAB. APH.

The man who has not been at Mecca has no faith[1].

PERS. COM.

It is not from the accompliſhment of a journey to Mecca that a man believes or not.

You may ſtill make him your friend who has never trod thoſe flints.

NOTES.

[1] لا مروه لله that is, *Allah* of God, or without the white flints of the holy mountain, which are called white, from the ſhining they have acquired by the inceſſant treading of the pilgrims between this mountain, and that of Sapha in the road to Mecca. See an inſcription publiſhed at the end of the Conformity of the Engliſh and Perſian taken from a columella in the poſſeſſion of the Right Hon. Sir Joſeph Banks, Bart.

ARAB. APH.

Do not ſplit a hair[1] with a man of a bad temper[2].

NOTES.

[1] قل a hair. فقر piercing, ſplitting.

[2] لعا of a bad diſpoſition.

ARAB. APH.

The man who has no riches, has no celebrity, no virtues, no excellence.

PERS. COM.

Why ſhould virtue and ſcience be reproached with their want of wealth, when in reality the greater part of mankind is neceſſitous.

To reproach learning, is to reproach the faith of whoſe crown[1] poverty is the glory[2].

NOTES.

[1] فرق را تاج است is for the tip, ſummit, creſt of the crown; *taji khurus* a cock's comb; *taji mefkhuret* a crown of glory.

[2] *Alfekir fekhar* poverty is glory. Mohammed uſed to ſay, Poverty is my glory.

ARAB. APH.

God never lies.

PERS. COM.

O thou that guidest a brother towards the muſky vale that teems with ſplendid falſehood[1];

Depart not from the miry way to follow the ſhining light of example;

For cuſtom[2] is the primroſe path that entices men from the road[3] of amendment[4].

NOTES.

[1] *Keramet kezaub, Splendide mendax.* This fine expreſſion occurs in, perhaps, the very beſt Sapphic in Horace. مرو the negative imperative of رفتن go not.

[2] نحو path. A. *ez dab* of cuſtom. A.

[3] رہ road.

[4] مسح کس enticing one, or a man, or every one. A. زراب from amendment.

ARAB. APH.

The felicity of a man conſiſts in fortunate combinations[1].

PERS. COM.

His happineſs is complete whom fortune has abandoned[2], who is no longer ſubject to accidents[3].

For who among men has ſat down happy[4]?

The greateſt princes have been duped by fortunate aſpects[4],

And the moſt complete happineſs is bordered with evil[5].

NOTES.

[1] "مصاحبہ" ſociety, conjunctions. A.

[2] رو کرد from *rugerdan kurden* to turn away the face, to deſert.

[3] --- --- *ſpes et fortuna valete.* --- ---

[4] Sat down, that is, continued long in a fortunate poſition. Thus, *ſedere* in Latin is to remain.

--- --- *ſedet, æternumque ſedebit*
Infelix Theſeus.

Virg.

Ovid has alſo expreſſed this ſentiment,

" *dicique beatus*
Ante obitum nemo, ſupremaque funera debet."

[4] *Kaw kebsh yaft gherr awj reff,* Of theſe ſix words four are Arabic, 2nd, 4th, 5th, 6th. *Awj sheref* is alſo the fortunate aſpect, or aſcendant of a ſtar in that language. *Awj* in Perſian means likewiſe, dignity and promotion.

[5] *Summa felicitas malo aſſidet.*

در ختم کتاب

In the end of the book.

I have at length finiſhed the tranſcript of theſe precious pearls which are falling faſt to decay and periſhing from age, in obedience to the commands of a ſupercilious and hard taſk-maſter, whoſe diſpenſations to me are not the profuſion of an ocean of ſpring[1] rain from the weigher of good and evil, the umpire of the ſeaſon, when gum-bearing[2] trees are in bloſſom in the month of Muherrem[3]. The accompliſhment of hope, and the fulfilling of expectation [illegible]dear to all ranks, from the prince to the peaſant.

NOTES.

[1] نیسان The Syrian month, correſponding to April. *Ketrat nisan* drops of ſpring-rain, which are believed to produce pearls if they fall into ſhells, and venom if they drop on ſerpents.

[2] عشر a ſpecies of gum-bearing trees, with white fruit, ſweet as ſugar. A.

[3] اوساط محرم the ſecond decade of the firſt Mohammedan month.

POETRY.

The note[1] of the nightingale[2] ſoars on high,
And the volume of his breath is celeſtial harmony;
The manſion of Paradiſe[3] is his winter habitation, where he remains in his neſt.

NOTES.

[1] The roll, in French *roulade*, or inflexions of the voice upon the ſame ſyllable, called in Perſian کندش from a clew or hank of cotton, or a hand-reel for winding it.

[2] *Mergi ruh* the bird of breath from his *sostenuto* or holding out of the note, or *jug jug*, as it were *ad infinitum*. He is alſo called *mergi seher* bird of the morning.

[3] Anacreon's ſwallow winters on the Nile, or at Memphis. See Ode 33, and compare Taſſo's imitation of the Greek,

Tu parti rondinella, e poi ritorni:
— — — — — — — — —
— — — — — — — — —
Cerchi su'l Nilo, e Menfi, altri soggiorni.

COLOPHON.

This book has been written with conſtant care and accurate attention by the poor abject Shems al deen Mohammed, of Caramania, in the year Nine hundred and twenty-one.

NOTES.

The beauty of the writing is greater than the accuracy, as it is always fair, but not always correct. The date is 1515 of our era, correſponding to the year Nine hundred and twenty-one of the Hegira.

SPECIMENS

OF

PERSIAN POETRY

FROM

THE MOST ADMIRED WRITERS IN THAT LANGUAGE,

NOW FIRST TRANSLATED IN VERSE,

WITH THE

ORIGINAL TEXT EXPRESSED IN ITALIC CHARACTERS,

AND SO WRITTEN AS TO BE EASILY TRANSCRIBED BACK INTO THE TALIK HAND BY THOSE WHO ARE ACQUAINTED WITH THE PERSIAN.

FROM JAMI.

Extract from the beginning of a Chapter in the celebrated Poem of Euſef ve Zeleekha, or Joſeph and Zeleekha, the wife of Potiphar, as related in the 22nd Chapter of the Koran.

Biya ay yshk, por asson va neerunk,
Keh bashud karitoo keh suluh va keh jung.
Gahy furzanehra diwaneh sazee,
Gahy diwanehra furzaneh sasee.
Chu ber zulf-i peri rooyaun nehy bund,
Bezunjeer a-junoon euftad khruydmund.

Wa gur az aun zulf bundy berkushaeey,
Cheraugi-akl yabed rushenay.
Zelcekha yek sheby beesahr, va beehoosh,
Beghumm hemzad, u ba mekennet hem agosh.
Zegaum i derd durd ashaumeey kurd
Ze sooz i yshk araumeey kerd.

Come, love, with all thy faſcinating charms,
Now full of peace, and now of wars alarms.
Now of thy wiſeſt wight thou mak'ſt a fool,
And now the fool of ſenſe and reaſon full.
The grave are mad whene'er thy ſnare is laid
Within the ringlets of a lovely maid.
But of the ſpell-bound ringlets looſe the chain,
And reaſon's dying lamp revives again.
In cloſe embrace with ſad affliction born,
Poor Zeleekha impatient and forlorn;
Inflam'd with love, depriv'd of ſleep's relief,
Drank to the dregs all night the cup of grief.

See the frontiſpiece to the Perſian Miſcellanies of Sir William Ouſeley.

On the impriſonment of Joſeph, Zeleekha ſays---

Chu zendaum jauyi insaun gulazaur est,
Neh zendaun, belkeh khurmi nuhubaur est.
Bulu bee rooce y jaunaun gur behisht est
Becheshim-i aushek-i mushtak zisht est.

When the dark dungeon holds the roſy boy,
It is no priſon, but the ſpring of joy;
E'en Paradiſe itſelf would dreary be
Without thy charms, no Paradiſe to me.

Beher menzil keh jaunaun men aunja-est,
Ten'em eenja, vely jaun men aunja est.

Where'er the charmer of my life reſides,
Though here my body, there my ſoul abides.

SONNET.

Sooee sehraany bee ysh u temasha miroom,
Bee too ber men shehcr tenk aumed besehra miroom.

Baug'-i umretra mebad khuzaun.

Ibid. p. 140.

O may the garden of thy life be free
From blighting cankers, and the poiſon-tree;
Untouch'd by autumn's winds thy vernal ſpray
May never know the ivy of decay!

FROM HAFIZ.

Dest az tulb nedarem ta kam-i men berayed,
Ya ten resed bejaunaun, ya jaun ten berayed.

Ne'er ſhall my fond deſire forſake my heart,
Till my ſoul's mine, or ſoul from body part.

The beauty of the original lies in the paronomaſia or jingle between jaun and jaunaun, with ſimilitude of ſound, and variety of ſenſe; as in Greek, Μηδὲν τὸν Μήδων δειδιότες πόλεμον. Epigr. and in Homer. T. Od. v. 565. ἔλεφαντος and ἐλεφαίρονται. and in Auſonius *amantes* and *amentes*, and in Numbers, c. xxv. v. 8. *caba* and *cabatha*, which is loſt in our verſion.

Mah-i Canaani men musnedy Mesr ani too shud.

Joſeph the throne of Egypt is thy doom;
Bright moon of Canaan, quit the priſon's gloom.

Perſian Miſcellanies, p. 184.

Hafiz digur cheh mitulby az naim i dur
Meï mikhoory va turreh e dildar mikeshy.

Hafiz, what aſk'ſt thou elſe than to entwine
The fair one's locks, and quaff the roſy wine.

We ſeem to track Milton in the ſnow of the Perſian in this couplet, who has---

Sport with Amaryllis in the ſhade,
And with the tangles of Neæra's hair.

FROM SADI.

Behaur khormest, ay gul kuja ee-y?
Keh beeny bulbulanra nauleh ve sooz.

Sweet Spring is here, why tarrieſt thou, O roſe?
Deaf to ſoft Philomel's melodious woes.

Burfe peery mi nesheened ber ser'em
Hemchunaun tuba'a'm juvani mikened.

Though to my head the ſnows of age have clung,
Yet my gay heart for ever makes me young.

The word *nesheened* is from *neshanden* to fix, inſert, plant, and paints well the *capitis nives* of Martial.

Sawkee-i seemten che khushy; keez
Awb-i shadee ber 'autish-i ghum reez,
Booseh ber kunar-e saugher zen,
Pes bekûrd aun sheraub shehed aumeez.

O thou that bear'ſt the cup, awake; fair boy,
Pour on the fire of anguiſh ſtreams of joy.
Let on its edge a kiſs of thine be fix'd,
The wine will taſte as if with honey mix'd.

Beraumed bad-i Seba va rooe-i nooroo$_z$
Sawk^{y}a fu^{z}li behaur too mubaruck bashud.

Upon his wing the weſtern wind ſhall bring
The fragrant odours of the new-born ſpring.
O may thy youth, the ſpring of life, be found
With countleſs bleſſings ever circled round.

The weſtern wind is the zefir of the Italians.

FROM THE DIVAUN OF SENAI.

Jaun rift az ten, chun ber men yar niayed
Bulbul berud gul chu begulzar niayed.

When in his native bed the roſe-bud dies,
Away for grief ſad Philomela flies.
Thus when my miſtreſs from my eyes is fled,
My ſoul departs, and leaves my body dead.

SHAH CASSEM ANVER.

Nugmut-e mutreb khooshkaw hemé pend est ve
kulaum,
Sagher y sawky mehroo heme futch est ve
kushad.

The joys alone of harmony we ſhare,
And melody's ſoft ſong is all our care;
In him who bears the cup our triumph lies,
Whoſe ruddy cheeks, and full orb'd face we
prize.

ADDITIONS

TO THE

CONFORMITY

OF THE

PERSIAN AND ARABIC LANGUAGES

WITH THE

ENGLISH.

ادز *Adz.*

In Arabic means amputation, or cutting off; hence in Saxon adeſe, and in Engliſh adz, not corruptly, as Johnſon ſays, for addice, but nearer the original than the Saxon.

اورو بنخي *Aurobanche* Orobanche major, Broomrape. A.

بحث. *Behth* Bet.

Contention, wagering. A.

پاپاري *Papari* Pepper.

دار صيني و دار فلفل The houſe of Cinnamon and Pepper.

بافل *Bafel* Baffle.

Fooling, making a fool of, from baffler in the French ſays Johnſon.

برید *Berid* Veredus.

A meſſenger, khuſh nawid, of good news. A.

پف *Puf*

چراغ را پف کردن to blow out the candle. P.

بلسن *Bulsen* Pulſe. P.

پیالہ *Pialé* Phial,

Or cup, and the name of the baſon from which the river Jordan ariſes. See Joſeph. v. ii. Bel. Jud. l. iii. 10. p. 257. P.

بم. *Bum* Baſe.

In muſic, bum-fiddle is the baſe. A.

تن *Tun* Tunny-fiſh. A.
θύννος.

چاست *Chast* Chouſed.

Eat, devoured, hence to chouſe. P.

قیتر *Kytar* Guitar. A.

چینه *Cheené* Gin.

A ſnare to catch birds. P.

حیط *Heet* Ἴτυς. GR.

Circuit, circumference. A.

خرم *Kharm* Χαρμα.
Charm.

Khurrem, charming, pleaſant, joyful. P.

خناق *Khenyk* Κυνάγχη.

Cynanche, a choaking, or ſtrangling. A.

چواجہ *Chojeh* Cogger. P.

Chojeh means a teacher, or pedant; Chojeh ſera, a domeſtic ſervant. Iſuf Ali Khawn was the friend and confidant of Zemaun Shah, from having been the Chojeh of Azof ul Dowlah. P. Boys are apt to call their ſchoolmaſter an old Cogger, without knowing the origin of the word.

خلق *Kholk* Volk, Folk. A.

Va khulky aunra giriftend, and the people ſeized them, the locuſts; va kut khood mi ſaukhtend, and eat them, or made them their food. MSS. quoted by Sir William Ouſeley. On a coin in ſilver, now in the Britiſh Muſeum, of Cnoſſus, we find a laureated head of Apollo with the word ΠΟΛΧΟΣ where for the moſt part it is ΔΗΜΟΣ Vulgus.

زي *Zee* ζῆ. GR.
Live thou.

Zee is the imperative of زيستن to live, as ζῆ of ζάω Atticè for ζᾶ. P.

Ἀλλ' ἔρπε, καὶ ζῆ, καὶ δόμους οἴκει πατρός.
Eurip. Iphig. in Tauris. v. 699.

سفليدن *Sifleeden* To whiſtle.
Sifler. FR.

سفل *Sifil* Inferior.

السفلان the inferior planets, Venus and Mercury. Hence Syphilis, lues venerea, from Sifil, Venus. The Etymologiſts derive it from συμφιλέω.

سكي *Segee* Seges.

Seges is a wine we are acquainted with in this country. In Perſian a tavern is called ſegi-khané, a wine-houſe.

سلهم *Slhim* Slim.

Long and thin. A.

سمت *Semt* Semita.
Sentier. A.

A path, way, or road.

شیرین *Shirin* Siren.

Sweet, melodious; the name of a celebrated lady.

صبر. *Sobr* Sober.

Patient, temperate. P.

گفت جامی صبر کون

It ſaid, O Jami! be patient.

صحیرة. *Sehyret.*

Sehyret in Arabic is milk heated by a hot ſtone, or iron. In Engliſh we have ſear, to burn, or cauteriſe, from the Saxon ſearran. Sehr is alſo in Arabic the Sun, and ſehra a burnt plain, or deſert of a ruſſet colour. A.

طنبور *Tumbur* Tambour. FR.

A lute or guitar with ſix ſtrings.

غرش *Ghersh* Gercées. FR.

Cracks of the ſkin. P.

غلالہ *Ghylalet* Gilet. FR.

An under-waiſtcoat. A.

غلغل *Ghulghul* Guggle.

The noiſe made by water paſſing out of a narrow-necked veſſel. P.

غیر *Gyr* Guere. FR.

No, not, but little.

فرکن *Firkin* Ferkin, A.

A canal dug, a veſſel of content.

قراط *Kyrat* Carat.

The 24th part of an ounce.

قفن *Kefin* Cuffing.

Striking. A.

کباب *Kebab* Cabob.

Roaſt meat cut in pieces, and dreſſed with ſweet herbs, onions, and eggs, introduced into the Oxford kitchens by Pocock. A,

کتلہ *Kutlet* Cutlet.

A piece of meat. A.

گردا گرد *Girdagird* Hurdy-gurdy.

Round about, round and round. A. An inſtrument for grinding muſic.

کروبا *Kerwia* Caraway. P.
Seeds, or plant.

کره *Kro* Crow.

Bar, or bolt of a door. P.

کفن *Kofin* Coffin.

Dead-clothes, or a winding ſheet. در کردن round the neck. A.

کون *Gun* Gun-money.

Numus neceſſitudinis, as in James IId's time, when cannons were beat into half-pence. See Tychſen on Turkiſh Coins, p. 222.

گشت *Gesht* Jeſt.

Recreation, amuſement. P.

لام *Lam* Lame.

Crooked, curved; hence lame: lam-elif are oppoſites, elif is ſtrait and erect. A Greek woman that hobbled in her gait was called lambda. A.

لز *Lezz* Letch. A.

Sweet, lezzat, pleaſures.

لوش *Loosh* Looſe.

Languid, flabby. P.

مازو *Mauz* Maſt. A.

The fruit of the oak and beech.

ماسه *Masé* Maiſe. P.

ماستي *Masti* Maſtif. A.

Maſti, a houſe-dog, a lap-dog. The beſt houſe-dog is a lap-dog.

ملتما *Multema* Moulting.

Changed, loſt colour. A.

موش *Mush* Mouſe.

Kirba ſheer uſt der giriften muſh;
Lik muſh uſt der muſaf pulung.

A cat is a lion in catching a mouſe,
But a mouſe in fighting with a tiger. A.

وسب *Wesb* Wiſp.

A bunch of graſs. A.

وزل *Wezel* Weaſel. P.

ورع *Wera* Wary.

Timid, cautious. A.

يدک *Yeduk* Heiduk.

A led horſe; yedukchi, a groom that leads him. A.

يعفور *Yafur* Heifer.

A young deer, colt, or wild cow. In Saxon, ſtill nearer to the Arabic, heafore.

CURIOUS EXPRESSIONS

PECULIAR TO THE

ARABIANS,

AND INDICATORY OF THEIR

MANNERS, CUSTOMS, AND HABITS.

اخن ſpeaking through the noſe. This word has neceſſarily a naſal ſound.

ايلا ſwearing not to cohabit with a wife for four months, by way of religious penance.

ابو الحياة the father of life, rain.

ابو الشفا the father of health, ſugar.

ابو المرّة the father of evil, the Devil. From *murré* comes *murrain.*

ابو جاد the father of curled hair, the fox.

ابو اليقظان father of the watch, the cock.

اعنش having ſix fingers. The Saint John in the famous freſco-painting of Leonardo da Vinci in the refectory at Milan, of the Convent delle Grazie, has ſix fingers on one hand. This curious particularity has not

been noticed in the fine print lately publiſhed. As the Arabians have a word to expreſs ſix fingers on one hand, it is to be preſumed that the thing is not uncommon in their country.

انافيض Leaves of an Egyptian thorn, ſtrewed on coverlets.

سمل. a ſacrifice; becauſe on ſlaughtering an animal, it is always ſaid, or ought to be ſaid, *Bismillah* in the name of God.

به داء الظبي he has the diſeaſe of the ghazel, that is, none, becauſe that animal is perfect. The ghazel is ſuppoſed to have no infirmity. The diſeaſe of the wolf is hunger; of the elephant leproſy; of the fox, the ſcurf, or loſs of hair.

بنت الجبل the daughter of the mountain, Echo. The mother of pity, Mecca.

بطنان الجنة the inner circle of Paradiſe, or the interior. "In my Father's houſe there are many manſions."

برة a garter worn by the Arabian women round their ancles.

بدل فراغة simony, or a bribe for a benefice.

سن الحسل the tooth of the crocodile, that is, never, becauſe the crocodile never ſheds a tooth. The Germans ſay, to expreſs their *ad Græcas calendas, zu pfingsten auf dem eise, wenn der Teufel,* from *wird,* but not ſo preciſely as the Arabians, as froſt at Pentecoſt is by no means a thing that never happens.

صحيح الاركان an argument on pillars, well founded.

صمغ عربي gum Arabic.

ضل بن ضل error, the ſon of error; a good-for-nothing fellow. The bad egg of a bad crow. Greek proverb.

خريده an unbored pearl.

ما في ال دار ثاغ ولا راغ there is nothing in the houſe, neither bleating nor braying, neither ſheep nor camels.

ما له ثاغية و لا راغية he has neither ſheep nor camels.

جمل عوضہ جمل برکب

'And camels kneel, where camels knelt before.'

نقیب having the top of the throat bored to prevent barking.

نخور giving no milk unleſs his noſe be tickled, (a camel.)

کل کاتب جاہل every ſecretary is an ignoramús, except Nazym, Vizir to Malek, Sultan of Bagdad, and Tograi, Vizir to Sultan Mazud, who wrote and fought like ſcholars and ſoldiers.

کریاس a neceſſary from the top of the houſe connected with a drain in the ground.

جملہ لشکر the whole army.

لازر Lazarus. The Arabians ſuppoſe the firſt letters in foreign languages to be articles and leave them out, as *L* in *Lazarus*, *I* in *Italian*, *A* in *Aradus*.

علف the fruit of an Acacia, like beans with which horſes are fed.

بو the fœtus of a camel ſtuffed to make the old one give milk.

ار a thorn blunted and dipped in ſalt and water, and thruſt into the matrix to make the camel take the male.

مدرة a woman whirling her ſpindle with great velocity, and making the *hurre hurre* in the ballad of Leonora.

رباع fours at dice, conſiſting of four equal parts, the number four; hence a game played by four people called a *rubber* at whiſt.

كنبار a rope made of the fibres of the cocoa-nut.

مات فلان ſuch a one is dead, *un tel fulano* in Spaniſh, *Monsieur chose* in French.

سعدن a prickly plant, of which camels are as fond as aſſes are of thiſtles.

لامی the regimen of two ſubſtantives, in which the firſt is pronounced with a ſhort *i* as روز روشنا the brightneſs of the day.

CURIOUS EXPRESSIONS

PECULIAR TO THE

PERSIANS.

ازو زاغ کرفت he plucked the crow from him, that is, he over-reached him. We have an expreſſion like this in Engliſh, "I have a crow to pluck with you," or "a bone to contend for."

اوماج a diſh made of crumbs of bread, butter, honey, and dates.

اب ارجوان purple water, or wine of a fine purple colour. The French compare bright high coloured wine to the *vitres de St. Godard*, in the great church at Rouen, in which the painted glaſs was ſingularly fine before the revolution.

انکشت نر the thumb, or male finger. *Neré gaw* the bull, or he cow.

ازاد درخت the tree of liberty, the poplar, or cypreſs, ſo called, becauſe Mejnun, an

Eaſtern lover, much celebrated in Romances, delivered one of the ſort from the hatchet, on account of its reſemblance to his miſtreſs Leila. Alſo another tree of a poiſonous nature called *free*, becauſe nobody would touch it.

بیدره a hole of two feet deep made by blackſmiths and weavers, in which they put their feet, ſitting on the ground with their tools around them.

بارویچه a veſſel, in which clay or earth is carried, from whence perhaps comes our new term for a carriage.

باد خانه a wind houſe, or temple of the winds. A fountain in Damgan, near Mazanderan in Perſia, from whence iſſues at particular ſeaſons, a violent wind that roots up trees, and unroofs houſes. Dryden, in ſpeaking of the temple of Mars, gives us a fine inſtance of the bathos:

'Thence iſſu'd ſuch a blaſt, and hollow roar,
As threaten'd from the hinge to heave the door.'

پرواز a bleacher, a washer-woman's beetle, or mallet to beat cloaths with.

پای کوب a foot beater, or dancer.

پشت داد *terga dedit, fugit.* The Marechal de Luxembourg, who was deformed, but brave as his sword, was told that the Prince of Orange called him, *un petit bossu*: *Diable, s'ecria t-il, comment scait il cela? Il ne m'a jamais vu par derriere.*

تو تو Too Too. The sound of the flute and the note of the owl, from whence we collect that the Romans pronounced the *u* as the modern Italians still continue to do. The following passage in Plautus will explain this, *Me-egon dedi? Pe-tu tu istic inquam, vin' afferri noctuam, Quæ, Tu, Tu, usque dicat tibi, nam nos, jam nos defessi sumus.* Menæchmi, Act. 4. Sc. 11. Τυτώ is an owl in Greek. See Hesychius.

پای بوس kissing the feet. Caiumaras, king of Persia, was the first monarch who made his subjects kiss his feet, about nine centuries before Christ. Maximinus the

elder ſaid, God forbid that any gentleman ſhould kiſs my toe! See Viaggiana, p. 181. where this cuſtom is traced down from Hercules to the Pope of Rome.

سیاہ گوش the black ear, a little animal attendant on the lion, making ſigns where the prey lurks, not daring to approach, but waiting to take the lion's leavings.

سیہ پوشان clad in mourning, alſo the name of a country where all are ſaid to wear black.

فقرانہ مستمندانہ درویشانہ are expreſſions of poverty, miſery, and wretchedneſs, borrowed from the fakirs and derviſes.

کیمیا اکبر the grand alchymy, or philoſopher's ſtone, is like Friendſhip in la Fontaine, *Dont le nom eet commun mais la chose est très rare*; *Mashur 'l sem, va madum il jism*, of famous name, but unknown exiſtence,

Come l'Araba Fenice,
Che sia ognun lo dice,
Ma dove sia nessun lo sa.

کلانتر the chief man in a place, in whoſe name every thing is tranſacted.

وشتن a circular dance of the derviſes, who, as Pope ſays, turn round to imitate the ſun.

بنفشہ a blue flower that ſmells only at night.

شاپور king of Perſia, called Sapores by the Romans, defeated and took priſoner the Emperor Valerian.

جام کیتی نما a mirror ſhowing the univerſe, or a Pharos of Alexandria. *Jami Jem* the cup of Jemſhed, called Bachus, Solomon, or Alexander the Great.

بندہ بی مقدار a ſervant without power, that is, a humble ſervant.

خانہ امشب فردا the lodging of to-night and to-morrow, or this life and the next, as St. Paul has told us, "We are here to-day, and we are gone to-morrow."

ARABIC PROVERBS.

العالم بارض ميلاده كالذهب في معدنه

The man of learning is in his own country like gold in the mine.

من ترك نفسه بمنزلة المعلم متعلم الجاهل

He who appoints himſelf for a maſter, is the ſcholar of a fool.

Chi s'insegna, ſay the Italians, *a un pazzo per maestro.*

من كان الطمع له مركبا
كان الفقر له صاحبا

He who rides in the chariot of hope has poverty for a companion.

في راس اليتيم يتعلم الحجام

The ſurgeon learns to cup on the head of an orphan.

En la barba del ruyn se ensena el barbero, or a barba de necio aprenden todos a rapar. Spaniſh.

كلما تغرص فى الفدان ينفعك
تغرص ابن ادم يقلعك

What you plant in a field (with a plough) will be of ſervice to you, will repay you; but if you plant man he will ſupplant you.

من اوجعك فقد شتمك

He who flatters you, hates you.

من نقل اليك فقد نقل عنك

He who brings to you, carries alſo from you, *i. e.* ſecrets. The Dutch ſay, *Die veel inbrengt, brengt veel uut.*

العالم عرف الجاهل لانه كان جاهلا
والجاهل لا يعرف العالم لانه لا كان عالما

The learned man knows the fool, but the fool cannot find out the learned man.

من مارس الامور ركب البحور

The man that is thrown out of employment, or has leſs to do than uſual, is ever at ſea, or rides the ocean. That is, is afloat, and unhinged.

لوكان الناس كلهم عقال خربت الدنيا

If all the world were wiſe, that is, chaſte, and monkiſh, the world would be a deſert.

شخص بلا ادب مجسد بلا روح

A man without learning is body without ſoul. The French ſay, a phyſician without Latin, is like a chancellor without ſeals.

لاعلم الا ما كان مقتوم فى الصدر متي شيت اظهرته

You are not learned except you can carry it about you, and can produce it at will.

اصعب على الانسان معرفة نفسه

The knowledge of a man's ſelf is the hardeſt to acquire.

من استحسن قبيحا فقد عمله

He who praiſes obſcenity is the author of it.

حب الدنيا والمال راس كل خطية

The love of the world and riches, is the root of all evil.

خير المناد مة قلة الخلاف

The beſt repentance is ſeldom to offend.

الدنيا جيفة وطالبوها كلاب

The world is a carcaſe, and thoſe that ſeek it are the dogs.

يهلك الناس في خالتين فضول المال و فضول الكلام

Men are ruined by two things, by abundance of wealth and abundance of words.

THE PORTRAIT OF

SHUJAH DOWLAH.

A tall perſon.	کشیدہ فرد
Brown, of the colour of ripe wheat.	گندم رنگ
Noſe long.	دراز بینی
Forehead broad.	فراخ پشانی
Eye-brows joined.	پیوستہ ابرو
Neck long.	گردن افراز
Eyes large.	چشمہا کلان
Pock-marks ſcarcely viſible on the face.	واغرا کم نما بر عارض
And the edge of the ear rather broad, the ſhell deep.	و امن گوش اندک پہن صدف عمق
Swift of foot in his gait.	در رفتار تیز قدم
Beard ſhaved, reddiſh.	خط تراش
Of a wine-colour.	میگون نما
Hair thin.	موي باریک
The ſocket of the eye rather deep.	خانۂ چشم اندک مغاک
Age, by conjecture, thirty-four years.	عمر تقمینا سی و چہار سالہ

AN

INSCRIPTION

UNDER A

PICTURE OF A MAN SITTING ALONE

AT A

TABLE WITH BOTTLES AND GLASSES.

باخوس با خود

A bacchus by himſelf, in which the paronomaſia is apparent, as in the following lines on a traveller:

جفتي رفت تا ترکستان و ترک جفتش تک
جفت در خانه ماند بل نه بي جفتي تک

The word *terk* means abandoning, and *Turkiſtan* a country beyond the Oxus.

A huſband departs for Turkiſtan, and leaves his wife alone,
The wife ſtays at home, but not alone without a huſband.

Chift or *Jift* ſignifies either huſband or wife, and ي added to it has the reſtrictive power of the article.

CORRECTIONS
AND
ADDITIONS.

Introduction, p. xx. The robe worn obliquely. See Voltaire,

On ne voit plus ici la grandeur imposante,
Portant de l'epaule au coté
Un ruban que la vanité
A tissu de sa main brillante.

Introduction. Tip of the noſe. Cowasjee, a Mahratta bullock driver to the Eaſt India Company, in 1792, and now, if alive, a penſioner, had his noſe replaced by a Mahratta ſurgeon at Kumar, near Poonah, after it had been cut off by Teepoo Saheb. Darius ſaid, he would give twenty Babylons for one perfect Zopyrus. Zopyrus had taken Babylon for Darius by a ſtratagem, *(arte Sinonis)* that gained him admiſſion into the city and enabled him to betray it to the Perſian. In order to do this he cut off his noſe and ears and run over to the enemy, complaining

loudly of his maſter's cruelty. See Herodotus, at the concluſion of the third book, or Thalia.

Page 7. Debt is a weight on the ſoul and body. It is ſaid in the Sadder, that God created the life and the underſtanding, the body and the ſoul. *Jism u jaun.* See Hyde, p. 396 and 404. ed. ult.

P. 18. l. 3. *for* اعتی *read* ایمان

P. 21. add after l. 8. The ancient critics uſed marks to ſignify rejection θ, approbation χ, reconſideration φ, beſides the dagger, and the ſtar, and the thunderbolt for complete extinction. See Eſchenbach, on the notes of the old critics. Σημειώσεις Vett. Criticorum Noribergæ, 1687. 120.

P. 23. l. 12. add after Virgil, from Homer Ξ v. 231. and Heſiod Θ 756.

P. 24. l. 13. *for* واوم *read* وام

P. 29. l. ult. *for* واس *read* راس

P. 33. l. 12. *for* و *read* وو

P. 41. l. 8. *for* but *read* for.

ADDITION TO THE APHORISM ON REPENTANCE.

The French poet Voltaire ſays in a verſe which is a great favourite with his countrymen,

Dieu fit du repentir la vertu des mortels.

Upon which it may be remarked, that if repentance were virtue in mankind, to be virtuous it were neceſſary to have been criminal; but the poet meant, no doubt, that God made repentance the means of returning to virtue, though between this and his Aphoriſm there is a wide difference.

P. 56. l. ult. Zopyrus, the Græcian, is recorded to have had great ſkill in phyſiognomy, and on ſeeing Socrates, ſaid he was inclined by the lines of his face to the love of boys; when Socrates heard of this, he cried out, Zopyrus is right, I ſhould have been a pæderaſt, if I had not been a philoſopher.

Addition to p. 90, l. 9.

Τρίχας γέρων μὲν ἐστι
Τὰς δὲ φρένας νεάζει.

Anacreon, v. 752.

Si albus capillus hic videtur, neutiquam ingenio est senex.

Plautus, p. 825. Ed. Taubman, Mil. Glor. Act. iii. Sc. i.

ADDITIONS TO EXPRESSIONS IN ARABIC AND PERSIAN.

اوب خانه the place where visitors leave their shoes on entering an apartment.

اشارا تنا في الحب رمز عيوننا
و كل لبيب با لاشارات يفهم
حواجبنا تقضي الحوايج
نحن سكوت و الهوي يتكلم

The signs of love are winks, and nods, and becks, of which the intelligent know the meaning.

The eye-lids are the internuncios that negotiate between us.

We are silent, but love discourses most eloquently.

One would think this unknown elegant Arabian poet had read Muſæus, v. 101, 2. and Plautus.

Plautus in his Aſinaria, Act. 4. Sc. 1. v. 39.

Λοξὰ δ' ὀπιπτεύων δολερὰς ἐλέλιξεν ὀπωπὰς,
Νεύμασιν ἀφθόγγοισι παραπλάζων φρένα κούρης.

Neque illa ulli homini nutet, nictet, annuat.

ابرش خرشید the dappl'd horſe of the ſun, that is, variegated with ſpots, ſtreaked with different colours. Milton has

"Till the dappl'd dawn doth riſe."

and Pope,

"The Gods, to curſe Pamela with her prayers
Gave the gilt coach, and dappl'd Flander's mares."

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FINIS.

FRAGMENTS

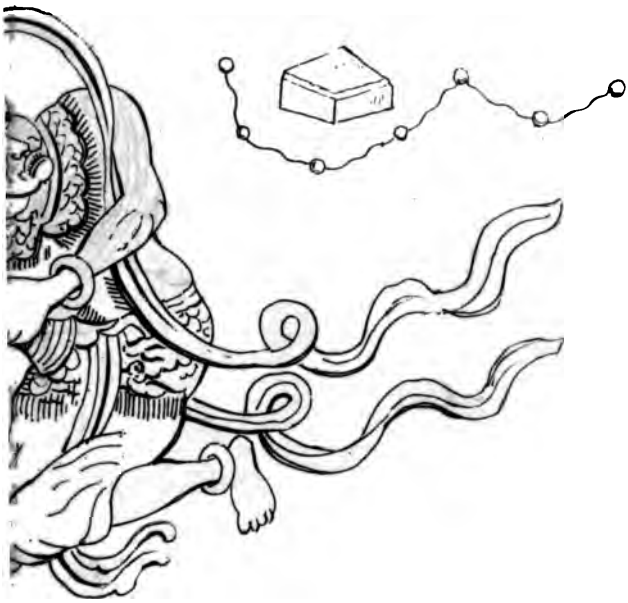
OF

ORIENTAL LITERATURE.

筆掃幺元雲霧

斗量萬緑珍珠

散人書



天主 Tien-Chu

Sung

FRAGMENTS

OF

ORIENTAL LITERATURE,

WITH

AN OUTLINE OF A PAINTING

ON A

CURIOUS CHINA-VASE.

ΟΥ ΜΟΝΟΝ ΤΑΣΜΑΖΑΣ ΧΡΥΣΙΟΥ
ΑΛΛΑ ΚΑΙ ΤΑ ΜΙΚΡΑΨΗΓΜΑΤΑ
ΜΕΤ' ΑΚΡΙΒΕΙΑΣ ΣΥΛΛΕΓΟΥΣΙΝ
ΑΝΘΡΩΠΟΙ.

Men collect Gold, not only in Lumps, but alſo in ſmall Fragments, with the minuteſt Accuracy. CHRYSOST.

BY

STEPHEN WESTON, B. D. F. R. S. S. A. R. L. H.

LONDON:

PRINTED FOR THE AUTHOR,

BY S. ROUSSEAU, WOOD STREET, SPA FIELDS.

1807.

EXPLANATION OF THE PLATE PREFIXED TO THIS WORK.

THE engraving repreſents a man ſtanding with one leg on a dragon, (a ſign of the Chineſe zodiac) and the other drawn up, and ſuſpended in the air. In his right hand he holds a reed, or ſtyle, which he has taken out of the caſe* in his left. He is looking towards the great bear, over which is a figure or ſort of hieroglyphic for the bear-ſtar, ſuch as I find it in an Orbis Pictus, repreſenting the world and its contents, with the Chineſe character in the plate oppoſite to it. The Chineſe and the Arabians have each twenty eight conſtellations or man-

* It is not a pencil case — he always has an Ingot of Gold or Silver, as here, in his hand.

ſions, and ſeven planets; to each of which they aſſign four ſyſtems of ſtars. Theſe conſtellations are not figured as they were by the Greeks, and are now by us, but made up of ſtars connected together by ſtrait lines, and repreſented by ſmall circles. The outline of the plate is from a painting on a China-vaſe in the author's poſſeſſion. The box over the ſeven ſtars, commonly called Charles's wain, or the churl's, or countryman's wain, is put there, perhaps, to repreſent the compaſs, of which, the invention claimed by the Chineſe, ſuperſeded the uſe of the North ſtar, in the time of the Emperor Chîm, 1115 years before Chriſt; Chîm was a great obſerver of the ſtars, and it is not improbable that he ſhould be here depicted, as the God of aſtrology. The leaf denotes the region of air, in

which the drapery of the figure is blown about, and ſuſpended in that element. The characters are fifteen in number, and a ſhort but poetical deſcription of the picture, which, like the legend on a Perſian coin, begins almoſt from the bottom, as will be ſeen by a tranſlation of the characters, in their order.

	Pendulous	Chui
	Sweeps	Sao
(the)	nine	Kièu
	clean	Si
(the)	world's	Yu
	works	Kum
(and the)	bear ſtars	Teu
	obſerves	Chîm
(with)	ten thouſand	Van
	gems	Pao
	beautiful	Chīn

(like)	precious ſtones	Chū 12
(the)	venerable	Lao 13
	man	Jîn 14
(of)	books	Xū 15

NOTES.

The ſecond character, to ſweep, is a term we alſo uſe in ſpeaking aſtronomically and teleſcopically of the heavens.

The third means nine, and is ſaid of the heavens, according to the Ptolemaic ſyſtem, in which the ninth was the primum mobile, the eighth, that of the fixed ſtars, and the other ſeven were for the planets. St. Paul ſpeaks of the third heaven, according to the Hebrews, and

have ſometh the Dragon upon which the God Shiwēi, it would have been ſeen that he is in the ſea at a diſtance & particularly in the Bocca di Bocchaine a Church which I have ſeen. MS.

Eudoxus of the twenty-third, and others of ſtill more, Ariſtotle of forty-ſeven, and Fracaſtorius of ſeventy.

The fourth means mundus, neat, clean, and alſo the world, like κόσμος in Greek, from the neat order, harmony, and fitneſs of it.

The ſeventh, Teu, with Nân prefixed, means South Polar ſtars; with Pe', North Polar ſtars; with Siào, leſſer bear.

The eighth, Chîm, is to weigh, to obſerve, conſider, and alſo the name of the aſtronomer, who is here employed, as Chîm imports, in noting the heavenly bodies. The inſtrument-caſe in his left hand, is in the Orbis Pictus above mentioned.

It is not a representation of Chim, but of 羲和. Ho-ye sung the God of warning consulting the Stars. He is always represented as here, consulting the stars, with his pen in one hand and an ingot of gold or silver in the other. The leaf does not denote the Negation of air, but is simply the mark of the particular manufactory from which the Porcelain came: so far from it's in the air of the Engraver the

Here is another strange Conjugation the Lines run as follow.

漢春一花
章色山動

X

The following Line is taken from a TEA-POT *belonging to the Author, to which is prefixed either the Name of the Writer, or the Book from which it is extracted.*

HAN CHANG.

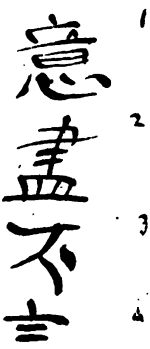
Tung	Chun	Yee
move (bud forth)	becomes, made	one and entire (the whole)
Wha	Se	Shan
flowers	green	mountain

Flowers bud forth, and the whole mountain acquires the tint of Spring.

The Chineſe write from right to left, and from the top downwards, Κιονηδὸν, columnarly, a ſort of writing which Diodorus Siculus gives to the people of

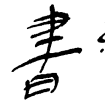
Taprobane, or Zeilan, and the ſcholiaſt of Dionyſius to the Thracians. Feſtus ſays the Greeks call it Taepocon, a word that puzzled Scaliger, and was not explained, till after his death, by Jean de Croy, miniſter of Uzes in Languedoc, who, with great ingenuity and acuteneſs, ſaw plainly that it was a corruption of Τὸ ἐπ' ὄρχον, in a row, like trees one under another. See Hom. Odyſ. H. v. 127. Heſiod. α. 296. I will add one more inſtance of the mode of writing, and conſtruction in Chineſe ſentences, where the laſt word is the nominative caſe.

Ideas	Y 1	Ideas
exhauriuut	tſin 2	exhauſt
non	pou 3	not
verba	yen 4	words



verba	yen	words
exhauriunt	tſin	exhauſt
non	pou	not
libri	xū	books.

The Chineſe tongue is to an European, who has never been in China, and has no occaſion to go thither, more a language to be acquired by the eye, than the ear, and may be maſtered for the purpoſe of knowing what it contains, if one has courage enough to ſcale the wall that ſurrounds it, and to force a way through the hedge of aloes, and prickly pears with which it is fenced, by learning the mode of uſing its dictionaries, and by an acquaintance with its roots, or claves, of which there are of one line ſix, that is, one line may be written ſix different ways.



	WAYS.
2	23
3	31
4	34
5	23
6	29
7	20
8	9
9	11
10	8
11	6
12	4
13	4
14	2
15	1
16	2
17	1
Total	214 Claves.

The ſixth way of writing one line is thus 乙 which, though apparently three, is made by one ſtroke without taking off the pen. The difficulty of determining how many lines are in a given character, in order to look it out, is explained in the firſt cahier of the Dictionary in the Britiſh Muſeum, in a very ſatisfactory manner, by an analyſis of the character wanted, and ſhowing how it was put together. I have lately ſeen a beautiful tranſcript of a Dictionary, in two immenſe folios, of Chineſe characters explained in Engliſh, the printing of which would be a work worthy of the nation, more particularly ſo, as nothing of the ſort has been ever accompliſhed even by French enterprize. The Dictionary of the Chineſe language in the Britiſh Muſeum, in a ſingle thick folio, has two verſions, one in Latin and another in German.

PREFACE.

The aſſertion is neither idle nor viſionary, though it be recorded in a dream *, that it is the opinion of moſt men, that complete erudition in any art or ſcience requires much labour, long leiſure, no ſmall expence, and a ſplendid fortune. This is by no means inapplicable to the ſtudy of the Oriental languages. Any ſtudent may throw his literary mite into the treaſury of the Eaſtern tongues, and have the reward of an optime without making great exertions, or injuring his other purſuits, without ruining himſelf by over-printing, and

* Lucian. Somnium, p. 2. 4to. v. 1.

and only on particular occaſions, as ecce in Virgil, when a new perſonage is introduced, or an extraordinary event announced.

Ecce trahebatur paſſis Priameia Virgo
Crinibus a templo — — —

but, ſays Koehler, there is another and a greater fault which has eſcaped Hottinger's notice, there is an omiſſion of two words after ' Doeſt thou not ſee the ſun going down in Libra من بكر on his coming out of Virgo, and this is the ſign of joy.

Unfortunately for this correction, which was ſuggeſted by the free tranſlation of D'Herbelot, ' Le ſoleil baiſſe auſſitot, qu'il eſt entré dans le ſigne de la Balance, parce qu'il ſort de celui de la Vierge, et qu'il a ſejourné dans la

maiſon des jeux et de la Deeſſe.' The French critic adds, in order to ſtrengthen his remark and illuſtrate his author, The Arabic aſtronomers put a lyre in the hand of the Virgin, inſtead of an ear of corn, which we give her; I ſay, unfortunately for Koehler and D'Herbelot. The ſun does not decline in the ſign of the Virgin, whoſe name is not bekr, but سنبلة ſpica. The word Sunbul gave riſe to Sibyl, as may be ſeen in Hyde, being immediately derived from the Phœnician שנוה to which I conceive the Arabians added a nun between the firſt and ſecond letters. See Hyde, Hiſtor. V. Perſarum, p. 391, ed. 1700, and his notes to the tables of long. and lat. of the fixed ſtars of Ulugh Beigh, p. 40. Again, Libra was, as I have intimated, the ſign of feſtivity, and the metre is ſpoilt by the in-

ſertion of three ſyllables, ſo that the fourth verſe does not anſwer to the ſecond: laſtly, Libra ſuits the poet better than Virgo, who takes occaſion to remind the king, in covert language, that when the monarch ſteps out of the even poiſe of juſtice, he declines from the balance, like the Sun when he leaves Libra. In caſe of the demiſe of ſuch a king, his ſucceſſor might, very ſafely, be addreſſed by the laureated poets in the remarkable words of al Eamadi al Khatebi to Sheerkoh the lion of the mountain, in Perſian.

يا شيركوه بن شادي الملك دعوه
فعرف خير ابن بخير اب .

Sheerkoe magno qui ſatus Aſchado
Parente claro nate celèbrior,
Cui dextra bellantis tyranni
Imperiumque datur Deorum.

الملک دعوت Lord of the Empire, dawet has other ſenſes, but this is the right meaning in this place. See the article Scheergoueh in D'Herbelot, p. 269, 4to. v. 3. and Koehler Specimen Emendationum in Scriptores Arabicos, p. 96. Adhed ledinillah not the eleventh Khalif of the Fatemites but the fourteenth, gave Schirgoueh the titles of Lion of the Faith; Aſſadeddin, tranſlating his name into Arabic, Malek al Manſour, victorious king, Emeer eljeeſh, and commander in chief of the army. I ſhall cloſe this ſhort introduction with a Perſian ſaying, in order to throw light upon an Engliſh one, which I conceive to be of the ſame ſort. The Perſian is, ازو زاغ گرفت He took the crow from him; now zagh means both a crow and the extremity of a bow, where it bends in-

wardly; thus, corvus in Latin is a bird and an iron hook, as in Shakſpeare, where there is the ſame play in the words, 'We'll pluck a crow together,' as here, and in Plautus's Captiv. p. 300. ed. Taubm. 1621. Act. 5. Sc. 4. v. 7. quoted by Steevens to ſhow the double meaning of Upupa, which is not ſo much to our purpoſe as that of Corvus. Comedy of Errors, Act. iii. Sc. 1. p. 252.

CONTENTS.

1. The firſt piece is Meleager's beautiful poem on the Spring, which Grotius has tranſlated into Latin verſe, but of which no uſe has been made, but a new verſion has been given leſs diffuſe, and more faithful. Of the Greek alſo, is added an Engliſh verſion, as cloſe as the two languages will admit. Then follow the ſame in Arabic and in Perſian, for the moſt a cento from the poets in thoſe languages, with whole paſſages marked by inverted commas in the former, and by the word poetry in the latter; then follows a literal Engliſh tranſlation, to ſhow

ΕΙΣ ΤΟ ΕΑΡ. ΕΙΔΥΛΛΙΟΝ.

Χείματος ἠνεμόεντος ἀπ᾽ αἰθέρος οἰχομένοιο,
Πορφυρέη μείδησε φερανθέος εἴαρος ὥρη.
Γαῖα δὲ κυανέη χλοερὴν ἐσπέψαλο ποίην,
Καὶ φυλὰ θηλήσαντα νέοις ἐκόμισσε πετήλοις.
Οἱ δ᾽ ἀπαλὴν πίνοντες ἀεξιφύτῳ δρόσον ἠοῦς
Λειμῶνες γελοώσιν ἀνοιγομένοιο ῥόδοιο.
Χαίρει καὶ συρίγγι νομεὺς ἐν ὄρεσσι λιγαίνων,
Καὶ πολίοις ἐρίφοις ἐπιέρπεται αἰπόλος αἰγῶν.
Ἤδη δὲ πλώουσιν ἐπ᾽ εὐρέα κύματα ναῦται,
Πνοιῇ ἀπημάντῳ Ζεφύρου λίνα κολπώσαντες.

Ἤδη δ' εὐάζουσι φερεσ[αφύλῳ Διονύσῳ
Ἀνθεϊ βο[ρυόεν]ος ἐρεψάμενοι τρίχα κισσῷ.
Ἔρ[γα δὲ τεχνήεν]α βοηγένεσι μελίσσαις
Καλὰ μέλει, καὶ σίμβλῳ ἐφήμεναι ἐργά-
ζον[ται
Λευμὰ πολυ[ρήτοιο νεόρ[ρυ]α κάλλεα κηροῦ·
Πάν[η δ' ὀρνίθων γενέη λιγύφωνον ἀείδει·
Ἀλκυόνες περὶ κῦμα, χελιδόνες ἀμφὶ μέ-
λαθρα,
Κύκνος ἐπ' ὄχθαισιν πο[αμοῦ, καὶ ὑπ' ἀλ-
σος ἀηδών.
Εἰ δὲ φυ[λῶν χαίρουσι κόμαι, καὶ γαῖα τέ-
θηλε,
Συρίζει δὲ νομεὺς, κ[ὴ τέρπε]αι εὔκομα μῆλα,
Καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεύει,
Καὶ μέλπει πε[λέην]ά, καὶ ᾠδίνουσι μέλισσαι,
Πῶς οὐ χρὴ καὶ ἀοιδὸν ἐν εἴαρι καλὸν ἀεῖσαι;

LATINE.

Jam non ſpirat hyems, et diffugere procellæ;
Jam Ver purpureum ridens ſua ſerta ferebat.
Terra exuta nigro viridi veſtitur amictu,
Arboribuſque comæ redeunt, virgultaque frondent.
Prata bibunt rorem, ridentque ubi ſe roſa pandit,
Et matutino creſcunt arbuſta liquore.
Stridenti Paſtor carmen modulatur avena
Montibus, atque albas inter ſalit ipſe capellas.
Jam nautæ Oceani vaſtas dant vela per undas,
Et tumida innocuo confidunt carbaſa vento,

Jamque comas hedera velati, uvæque racemo,
Laſcivi celebrant cantu Bacchi Orgia Myſtæ.
At ſub rege vagis apibus, genitis bove, cura eſt
Mellis opus, quæ vere novo ceraſque favoſque
Alveolo fingunt, multoque foramine cellas.
Concinit omne genus volucrum nunc voce canora,
Alcyone ad littus, ſub tegmine garrit hirundo,
Fluminis ad ripas olor, in ſylvis Philomela;
Quod ſi lætanturque comæ, telluſque vireſcit;
Gaudet, et armentis, et cantat arundine Paſtor,
Dulce ſonant volucres, et apes ſua mella laborant,

Navita velificat, Bacchuſque agit ipſe choreas,
Cur etiam non vere decet cantare poetam.

IN VERSE.

Scarce from the ſky the Winter's blaſt had fled,
When Spring in ſmiles uprais'd her purple head,
The ruſſet earth was clad in graſſy green,
And on the budding ſhrubs new leaves were ſeen.
The meadows laugh'd to hail the opening roſe,
And ſipp'd the dew by which the ſapling grows.
Shrill pip'd the happy goatherd on the hills,
And joyous o'er his flock forgot his ills.

Wide ſeas the mariner now ſafely rides,
And ſwélling ſails to Zephyr's faith confides.
Now bound with ivy, ſons of Bacchus, ſing
Glad orgies to the vineyard's parent king.
The humming bee that ſprings not from the earth,
But from a putrid hide derives its birth,
Forms in the ſpring its cell with curious art,
That wax and honey from the combs impart.
The feather'd race ſings ever in the ſpring,
And with the nightingales the thickets ring,
On rivers' banks the dying ſwan is heard,
And brooding o'er the ſtream the halcyon bird.

The ſwallows twitter all the morning long,
And wake the cottage with their matin ſong.
If then the naked trees, new leaf'd, rejoice,
If earth, in verdure clad, exalt her voice;
If ſhepherds tune the ruſtic pipe, and ſhare
Their unbought pleaſures with their fleecy care;
If on the ſea light veſſels ſtem the tide,
And o'er th'unbounded ocean fearleſs ride;
If the freſh bloom of vernal flowers enhance
The raptures of a Bacchanalian dance;
If the wing'd race, if lab'ring bees can ſing,
How ſhall a bard keep ſilence in the Spring!

EXPRESSED IN ARABIC

FROM THE

ARABIAN AUTHORS AND POETS PASSIM.

1 قد عبر الشتا
بجفاجف عواصفه
تبسمه الربيع النضير
2 و زهرات البستنير
3 تلبس الارض الصدا
بلباس خضر الحرير
4 و تحلت تحلي الشجر
الوشي من نمطه
5 مستنشا البشجر
بالندي السحر
" فنبه منه الورد بعد التهجد "
6 " قد اتينا الرياض حيث تجلت
وتحلت من النادي بجمان
ورايناصحرا و تلال لها
تبسم من ثغره الوغاط "

7 الرعي قايم بنصف رعيته
بين خفق الناي و العود بحدب
8 وضغر القلبه بابتسام
9 اضطراب بحر منعدم
و تسلسل الانهار
10 منشاه متحلحل خلي
بهاء جاري
11 النذير من باخوس
لا سقي اضهيافهم
شيهازلالا
12 قاعدا في مجلس انسه
و الكاس في يده
و لبلاب علي راسه
قال النديمه
ها الخضره الربيع
و الخير الخالق با حيات اثار
الارض بعد موته
13 تامل في زهر النحل وانظر
الي نخروب ما صنع الهليك
14 عمله من موم متعين

15 باعسل كما الذهب المستسبك

16 غنا كل طير اطراف و اكناف
اذ علا عودا و طير

17 مرغاني عند الماء
وطواط عند السراي

18 تقنس با ليجور الروح
بلبل في غصن الدوح

19 ان بنفسج سر بزهر برفير
والارض بخضاري

20 ان خفق العود الراي
ان سر مع اقطاعه

21 ان اقلاع الهلاح و صغرالسكر

22 انَ تشققت الاسماع الغ هزار
ان عامل النايب بفصل البهار
لا امكن لا تغني الشاعر

TRANSLATION OF THE ARABIC.

1 WINTER, with its boiſterous winds is paſſed.

2 Fair laughs the ſpring, and its gaudy flowrets ſmile.

3 The ruſſet earth is clad in a green robe of ſilk.

4 And the trees are covered with leaves, as with an embroidered carpet.

5 The dew of the morning, that exalts the ſhrub, awakens the roſe.

6 And when we go into the trim garden, we ſee the hill and dale ſmile at the opening of the bud, that's gemmed with dew-drops.

7 The ſhepherd ſtands in the midſt of his flock whilſt the reed and the harp vibrate on the hills,

8 And his heart dances with delight.
9 The ſea is no longer toſſed by the waves, and the rivers gently glide.
10 Now the ſwelling ſails float freely on the running waters.
11 Now the Bacchanalian offers not, as uſual, cold water to his gueſts,
12 But, ſitting in the aſſembly of his friends, with ivy on his head, and a cup in his hand, ſays to his companions, See the verdure of the ſpring, and the goodneſs of the Creator, who imparts ſigns of life to the dead earth, and makes the dry cold revive.
13 Conſider the bee upon the flower, and look at the creation of the Queen in the hive,
14 And the artificers of the waxen cells pierced through with holes,
15 And full of honey, in colour like the molten gold.

16 The ſong of every bird is heard in every quarter, on the branch, and on the wing;

17 The halcyon near the waters, the ſwallow twitters under the eaves,

18 The ſwan on the ſilent ſhore, the nightingale in the woods.

19 If the violet rejoice in its purple flower, and the earth in the verdure of her ſoil.

20 If the ſhepherd tune his harp, and delight in his flock;

21 If the mariner tempt the ſea, and the Bacchanalian lead the dance;

22 If the nightingale pierce the ear with a thouſand notes, If the bee work, It is impoſſible for the poet to keep ſilence in the Spring.

NOTES TO THE ARABIC.

1 عواصفة is from عاصفة ſtrong wind, of the ſame meaning with هبوب blowing furiouſly (wind), whence came our Engliſh word hubbub, of which the derivation was unknown to Johnſon, and all the etymologiſts. Hebou in Arabic is duſt raiſed in the air, and hebub wind blowing it about.

2 The epithet in the Greek of purple is put for beautiful in general, ſplendid, ſhining; applied in Latin to ſwans and ſnow, and is well depicted in Arabic by muſteneer.

11 Cold water to his gueſts, that is, worm water. Zulaul is properly a long kind of worm with a black dot at each

extremity, found in the ſnow, from which the coldeſt water is expreſſed, that is conſidered as a great luxury in the Eaſt, and drank by Khalifs and Satrabs. Sheema is *pro more*; zulaul may be rendered Snow water. See Notes to Caab Ben Zoheir, p. 106, 4to, 1748. See alſo Golius, and Ariſtotle on Worms in Snow, p. 543, E. vol. I. fol. 'And in ſubſtances that appear to be moſt incorruptible, animals are engendered, like worms in ſnow that lies long before it be melted.

"Οιον ἐν χίονι παλαιᾷ σκώληκες."

See alſo Abu'l Ulla in Specim. Arab. p. 123, where Fabricius ſpeaks of theſe worms in his note.

14 وعمله and the artificers. The word amelet means alſo the action of bruiſing and beating in a mortar, or a baſon, which is the firſt ſpelling accord-

ing to Menage, of what is now written generally omelette. The French grammarians are driven to the Greek for a derivation of their omelette, which their anceſtors brought with them from Egypt or Paleſtine.

17. Wetwit, Piewit, and Tyrwhitt, in Arabic, Engliſh, and Dutch, are words made from the twittering note of the bird.

18. با لیجور الروح

On the river's peaceful bank.

I muſt not omit to inform the reader that the word Leejoor, river's bank, is the word we are in the habit of uſing in Leeſhore, to expreſs the ſhore the winds blow on, or the ſea, or river's bank. Skinner not knowing this derived lee from l'eau.

22. البهار behar in Perſian is the ſpring, but in Arabic it means bright, ſplendid, beautiful.

EXPRESSED IN PERSIAN,

FROM THE

PERSIAN WRITERS IN PROSE AND VERSE

PASSIM.

1 بهر بي هجرت باد هيجان نه باز امد
بي امدنی باد صبا بوي نوروز نيست
در زمستان (نظام)
" نه در دشت سبزي نه در باغ شاخ "

2 لعل رخا بهار سمت بر تبسم کرد

3 بهارستان کيتی صدا سبز پوش است

4 خشکمازو رست و جوب رشت برکدار شود

5 چمن از قطرات شبنم روي خود شست

18 جوینه در جویبار و بلبل بمرغزار سرود کرد

19 (نظام) کر بي گل خوشي نباشد

و بی سبز بهار نباشد

20 اکر جوبان بز اهنک کرد

و بي کله اش شاد نباشد

21 اکر ملاح در بحر رفت

کر بی باده رقص نباشد

22 کر هر پرنده نغمت کرد

و بی عمل شان نباشد

23 الشاعر خامش نباشد

TRANSLATION OF THE PERSIAN.

1 Unless the ſtormy wind depart, the ſpring returns not;
Unleſs the Zephyr blow, there is no vernal fragrance;
During the winter there is nothing green in the plain,
Nothing growing in the garden.
2 Now ſmiles the ruby-cheek'd, and jaſmine-boſom'd ſpring;
3 The ruſſet earth is clad in green,
4 The withered branch begins to ſhoot, and the dry ſtick is in leaf.
5 The meadow bathes its face in dew-drops, whilſt the roſe burſts aſunder with joy the folds that envelop his body.

6. When the meadow ſaw the roſe, ſhe ſaid with a ſmile, This is my earth-born lover, but the dew is my heavenly.

7 Now the happy goatherd tunes his pipe on the hills, in the midſt of riſing grounds, running ſtreams,

8 and pictureſque plains, whilſt the kids bound from mount to mount.

9 Now the mariner ſcuds fearleſs on the main, and the ſwelling ſail of joy

10 is wafted on the wings of a proſperous gale.

11 Now in the inmoſt corners of the bowers, and the windings of the flower-garden, are the roſe and the vine, with ivy chaplets ſweet together; Now in the receſs of the garden drink deep of the goblet, and ſay,

12 We are witneſſes, and the melodious harp of Arabia tells us, that the ſon of the clouds marries the daughter
13 of the vine; "O ye mortals, mix water with your wine:

Deſiderîque temperate poculum,
Vinumque lympha."

14 In the ſpring the bee plunders the freſh full blown roſe, all dropping wet, and returns home with the ſpoil, to form the cells of the hive;
15 The hum of the bee is delightful, he ſips the ſugar of the roſe, and the narciſſus, and his whole buſineſs is to rob the flower of its ſweets.
16 All around the ſong of every bird is heard,
17 Alcyone ſings brooding over the

ſtream, and the domeſtic ſwallow twitters under the roof;

18 The ſwan on the river's bank, and the nightingale in the woods.

19 If then there is no joy without the roſe,
And no ſpring without verdure.

20 If the goatherd tune his reed, and be not happy without his flock;

21 If the ſailor traverſe the ſea; if without wine there be no dance.

22 If every bird make melody, and without labour there be no honey,

23 The poet cannot be ſilent in the ſpring.

NOTES TO THE PERSIAN.

Verſe 3. The ruſſet earth. In the Greek dark blue, κυανέη, a colour once worn for mourning. Venus's robe in Bion is of this ſort. See Mr. Du Bois's chaſte verſion of this poet in his elegant poetic tract of the Wreath, line the 4th. Homer gives the colour in queſtion to the eye-brows of Jupiter, to ſignify the dark azure of the clouds, and to Neptune's locks, to expreſs the tint of the ſea. About ſix hundred years before Chriſt, a general change of dreſs to blue was ordered by proclamation throughout the Perſian empire, by Kaicous, or Darius the Mede, for the death of his ſon Siaveſh, father of Cyrus. This continued

to be the mourning colour till the death of Hoſſain the ſon of Ali, when it was changed for black by the Mohammedans of that ſect, who celebrate a ſolemn feſtival on the anniverſary of his death, on the 10th of Moharram, the firſt month of the Hejra, commencing at the vernal equinox.

Ver. 8. Pictureſque----In the original good for pictures, or ſubjects for painting. Among theſe Rafied'din reckons flowers, verdure, plains, rivers, porticos, arches, and palaces, as pictureſque objects. This ſhews, at leaſt, how a Perſian poet would interpret the word pictureſque, upon which we have ſo many opinions.

Verſe 13. The Bee. The Greek epithet is omitted, becauſe I find no alluſions in the Arabic or Perſian writers

to this ſort of generation, apparently equivocal, however common it may be to the Greek and Roman poets, and naturaliſts, to ſay that the bee is of oxen born, or generated in a putrid hide. See Oppian, Ovid, Virgil, and Pliny. Opp. Cyneg. lib. iv. ver. 269, 270. Ovid. Faſti, lib. i. ver. 370. Virg. Georgic. 4. ſub finem. Plin. lib. xi. c. 22.

THE

PEDIGREE

OF AN

ARABIAN HORSE,

HUNG ABOUT THE NECK OF ONE BOUGHT IN EGYPT DURING THE LAST CAMPAIGN IN THAT COUNTRY, AND ONCE IN POSSESSION OF COL. AINSLIE.

(a) بسم الله الرحمن الرحيم و صكاك
الله علي سيد محمد و سحبت و
شلم الحمد الله الدي خالق
السمند و الدرص سنينه بجوال
الطليت و الات و رسوم الدين لا كافر
واب ربعمي عدل بن علق ام لحمد
احيا ذهذهالح صات اشراك رال اب
مجيد و رك بعزة عزوة

TRANSLATION.

In the name of God, the merciful and compaſſionate, and of Seed Mohammed, agent of the high God, and of the companions of Mohammed, and of Jeruſalem. Praiſed be the Lord, the omnipotent Creator.

This is a high bred horſe, and his colt's tooth is here in a bag, about his neck, with his pedigree, and of undoubted authority, ſuch as no Infidel can refuſe to believe. He is the ſon of Rabhamy, out of the dam Lahadah, and equal in power to his ſire; of the tribe of Zazhalah; he is finely moulded, and made for running, like an oſtrich, and great in his ſtroke and his cover. In the honors

of relationſhip he reckons Zaluah, ſire of Mahat, ſire of Kallac, and the unique Alket, ſire of Manaſſeh, ſire of Alſheh, father of the race down to the famous horſe, the Sire of Lahalala; and to him be ever abundance of green meat, and corn, and water of life, as a reward from the tribe of Zazhalah for the fire of his cover, and may a thouſand branches ſhade his carcaſe from the hyena of the tomb, from the howling wolf of the deſert, and let the tribe of Zazhalah preſent him with a feſtival within an incloſure of walls, and let thouſands aſſemble at the riſing of the ſun in troops haſtily, where the tribe holds up under a canopy of celeſtial ſigns within the walls, the ſaddle, with the name and family of the poſſeſſor. Then let them ſtrike the hands with a loud noiſe inceſſantly, and pray to God

for immunity for the tribe of Zoab, the inſpired tribe.

من
الحزن و الجنون و طاعون و معافي
طايفة ذا بالله

From (*a*)

Sorrow, and demoniacal poſſeſſion *b*, and from peſtilence.

May God grant immunity to this Tribe.

من
الخزل و الجراب و اكل الذنب

From

Cutting, and ſcabby camels, and failure of proviſions, and ſcarcity,

May God grant immunity to this Tribe.

من
الختاني و روال زنا جير

From

Circumciſion-feaſts, and moſt ſurely from the ſpittle of adultery *c*,

May God grant immunity to this Tribe.

من
عسرالب من الطحل من السعلا

From

Perplexed congregations, from the complaint in the ſpleen, and from the fiery dragon *d*,

May God grant immunity to this Tribe.

من
العلق من هي بن بي معافي
طايغة ذا بالله

From

Exceſſive love, and from *e* Heyubnu Beyin, the unknown ſon of an unknown father,

May God grant immunity to this Tribe.

من
الدعصة و الدوس من عرج و الورم
معافي طايغة ذا بالله

From

f Sand hills, and treading out *g* corn with the feet, from lameneſs at birth, and inflated ſkin,

May God grant immunity to this Tribe.

من
الخظارة و من النظرة من الخطرات

From

Prohibition and ſecluſion, from faſcination, from elevation and depreſſion,

May God grant immunity to this Tribe.

من
كلعاة من توافي من طوارق النجا
والانسال الطوارق اي لبارق بخير
اين

From

Cracks and fiſſures in the feet, from compulſive meetings in great numbers,

from the ſpawn of nocturnal travellers, and ſoothſayers, who prophecy good for a purpoſe ſeaſonably,

May God grant immunity to this Tribe.

من

هز اسرة و راكب كوكي اماب الله تعلي

From

The prickly and impenetrable coat of mail, and from the inconſiderate rider,

May the Moſt High ſecure this Tribe.

NOTE TO THE LITANY.

Pindar and Horace immortalized the horſes of the Greeks and Romans, and others in early times have written treatiſes on their excellence, and illuſtrious genealogies. But the Arabians in all ages, and at all times, have ſhewn themſelves to be the greateſt lovers of horſes; ſince the chief property and moſt conſiderable wealth of the people of the Eaſt, particularly the Arabians, conſiſted in the abundance of theſe noble and uſeful animals. The horſes of the Arabians indeed were tranſmitted, and deſcended as heir-looms from father to ſon, with complete pedigrees, and genealogical liſt of Sires, dams, avi, proavi, abavi, and ata-

vi, in a regular and uninterrupted ſeries, down from the firſt and moſt noble of all horſes, Aawuj, اعوج of whom the deſcendant was called اعوجى Aawujee, or from وحيفة waheet, or طرف Terf, famous names, that are all mentioned in a poem of Abu'l ulla, ابو العلا on the virtues of Prince Saidon and his high-bred racers. During the great care in Arabia and Turkey to preſerve unbroken the chain of the anceſtors of their horſes, the inhabitants ſeem to have paid too little attention either to thoſe of their own race and extraction, or to thoſe of other nations and countries, mixing and confounding times and perſons together in the moſt barbarous manner, and with the moſt incorrigible careleſſneſs, and ridiculous ſtupidity. Thus they make Joſeph, the patriarch, to have dug the well

at Grand Cairo, Job to have preſided as chief juſtice in the law courts of Solomon, and Alexander the Great to have been generaliſſimo of his armies; whilſt the life and actions of the mare of the Emeer of Mount Carmel is detailed with chronological exactneſs, and the regiſter of the birth of her filly is kept with aſtronomical preciſion. See in Harmer, vol. iii. p. 82. an anecdote of this extraordinary animal, that carried his maſter when purſued three days and three nights without refreſhment, and which he valued at five thouſand crowns. See alſo Maillet de la Roque Voyage de la Paleſtine, c. xi. p. 163. A horſe that could perform this feat for one day and one night, without eating or drinking, would not be thought dear by an Arab at ſeven hundred and ſixty pounds, which are five

thouſand little crowns. The true teſt of blood in a horſe is not ſo much ſpeed as bottom or continuance.

NOTES.

a This curious litany, enumerating the evils to which an Arabian tribe is ſubject, I diſcovered in a Manuſcript lately brought from Egypt by Captain Ainſlie, the whole of which I tranſlated at his requeſt.

b There is another term in Arabic for a demoniac, and demoniacal poſſeſſion, beſides junun, which is خبل khebl, from whence our cobalt comes, through the German kobelt, and kobalt, that ſignifies the ſpirit of the mine, or the vapour of the

mineral, and in Milton is called 'The Goblin, or ſwart Faery of the mine.' Comus, p. 194, ed. Warton, 1791. See Georg. Agricola of theſe ſpirits at the end of his Metals, p. 538, Baſ. 1611, fol. Κόβαλος in Greek means alſo a demon of Bacchus, ſee Plutus Ariſtoph. 279, and Scholiaſt. and in the Frogs, v. 104. κόβαλλα with two lamdas, where the meaning is preciſely the ſame as in our word Caballer, intriguer, worker of evil, contriver of miſchief. See Heſychius in Κόβαλος. Our word Cabal owes its origin to the initial letters of Clifford, Aſhley, Buckingham, Arlington, and Lauderdale, in Charles the Second's time. Cabala comes from the Hebrew To receive as a pledge, and the Latin Caballus from Καταβάλλω, to throw down.

c This alludes to a cuſtom the Arabs

have, of ſpitting in the face of an adulterer.

d صعلا Syla is a hideous and dangerous ſpecies of dragon, a genus in zoology belonging to the order of amphibious reptiles. From Syla come Pſylli, a people ſo called in the ſouth of Cyreniaca, who are ſaid to have had ſomething about them fatal to ſerpents. See Herodotus, Pliny, and Lucan, and Haſſelquiſt, who had ſeen them handle poiſonous vipers of the moſt horrid ſort, without the ſmalleſt inconvenience, but not always, as it ſhould ſeem from Eccleſiaſticus, xii. 12. من يرحم حاوي تلدعه حنيه the Arabic tranſlation of τίς ἐλεήσει ἐπαοιδὸν ὀφιόδηκ]ον, Who will pity a charmer bit by a ſerpent. In the Arabic it is, Who will pity a man who catches ſerpents, if he be bit.

e هيي Heyee, according to the Arabians, was a ſon of Adam who died childleſs.

f The word Das, in the plural daſet, means round heaps, or hillocks of ſand, accumulated during the prevalence of the hot winds.

g Daws beating the ground; treading out corn in a barn with the feet, the work of oxen, horſes, or aſſes.

LINES

OF

DAHHAN AL BAGHDADI,

IN ARABIC,

OF WHICH MONSIEUR D'HERBELOT HAS GIVEN A FRENCH VERSION, WITHOUT THE ARABIC, AND I ADD AN ENGLISH ONE, WITH THE ORIGINAL.

Ne prenez point l'habitude de railler, ni de bouffonner, car c'eſt un défaut que l'on ne peut pas ſupporter.

لا تجعد الهزل دابا فهو منقصه

Don't cut jokes, or make witticiſms; for it is a practice by which there is nothing to be got, or a loſing game.

ما الجد تعلو به بين الوري القيم

Au contraire les gens ſerieux acquierent de la reputation toujours auprès des hommes de mérite.

Whereas ſerioufneſs obtains a well done with men of worth.

Ne vous flattez non plus de ce que le prince vous ſourit, quand vous avez dit un bon mot.

و لا يغرنك من ملك تبسمه

And don't deceive yourſelf, becauſe a monarch ſmiles on you.

Car la foudre ne tombe jamais de la nuë que dans le tems qu'elle ſemble rire.

ما تصعق السحب الا حين تبتسم

Since the cloud does not thunder, unleſs the heat and drought make it ſmile, that is, open or divide it.

بسم in Arabic is a ſmile, or ſimper, by which the lips are divided; thus Plutarch in his Apothegms, γελῶν καὶ σεσηρώς, 'dividing the lips, and ſmiling.' And in Theocritus,

— — σεσαρὼς
ὄμμαϲι μειδιόωνϲι. Id. 7. v. 20.

His eyes laughed, and ſmiles ſat upon his lips. In Latin baſium means a kiſs, and is nearly related to the Arabic beſm. The Arabic is added from the Additions to the edition of D'Herbelot, in 1779, by H. A. Schultens, but without any remarks. Date 1782.

Carun, Monſ. D'Herbelot tells us, was called Coré by the Mohammedans, and was ſaid to be the Couſin-german of Moſes. He owed his great wealth to his knowledge and ſkill in Chemiſtry, and is quoted proverbially as a man ſo exceedingly rich, that forty camels were required to carry his treaſure. In Dr. Clark's MSS. of Arabic Aphoriſms, which I have tranſlated, this perſon is mentioned, and it is there ſaid,

A man's courteſy is better than gold.

And in the Perſian comment,

A courteous man is better than gold,
Knowledge is a ſweet perfume to the underſtanding;
The want of urbanity debaſes the learned man,
Although he be richer than Karoon.

گرچه در زر فزون زقارونست

There is alſo an epigram in a MS. Buſtani Scheikh Sadi, where mention is made of the wealth of Karoon; and it is as follows:

چنین گفت شوریده در عجم
بکسری که ای وارث ملک جم
اگر ملک برجم بماند و تخت
ترا کی میسر شدی تاج و تخت
اگر گنج قارون بچنگ اوری
نماند مگر انچه بخشی بری

A frantic Perſian fool once addreſſed Koſroes in theſe words,

O heir of the kingdom of Jem,

Had the government ſtill remained in Jem, how could the throne and tiara have devolved on thee, or how could the joyful tidings have reached thee that thou wert king.

Although thou ſhould'ſt hold in thy gripe the riches of Karoon, nothing of them will remain but what thou freely giveſt away.

PARTICULARS
RELATIVE TO THE
MANNERS AND LANGUAGE
OF THE
ARABIANS.

It has often been ſaid by the profeſſors of Arabic, both at home and abroad, and impreſſed with great force on their hearers by Pococke, Hunt, Ockley, and Schultens, that the ſtudy of the Arabic language is the true road to the underſtanding of the Hebrew; and ſo certain is this obſervation, that the learned Oriental world is now convinced no complete knowledge of the Scriptures can be obtained without a familiar acquaintance with the Arabic proſe and verſe

writers, whoſe works and manner of compoſition have ſcarcely a ſhade of variation from the oldeſt Jewiſh Manuſcripts of the Bible, in idiom, imagery, diction, and ſingular ſtyle of expreſſion, that whilſt you are reading the beſt authors of Arabia you meet continually with ſuch ſtrong reſemblances to what you have left in Hebrew, that you fancy you are ſtill peruſing the proverbs of Solomon, or the poetry of Moſes, and Iſaiah, the ſon of Amots; juſt as a French writer, Bonnet, remarks of Pliny's letter to Trajan on the Chriſtians; "It looks as if I had not taken up another author in reading the Acts of the Apoſtles, but was ſtill peruſing the Roman hiſtorian of that extraordinary ſociety."

Arabia which is commonly divided into three parts, Petræa, Deſerta, Felix,

was formerly in five provinces, and all ſo well defended from invaders, as never, at any time, to have been under the controul of a foreign power. Of Arabia it may be repeated, what Tacitus has ſaid in verſe at the head of his Annals, of imperial Rome,

Urbem Romam a principio Reges habuere,

" Rome at firſt had kings."

و كان في اوله ملك في اليمن

And there was at firſt a king in Arabia Felix. في اولة at its firſt beginning.

WORSHIP.

Friday is the day of public worſhip in Mohammedan countries, when the

people aſſemble in the great moſque. The name of the temple, or cathedral, is called Jama جامع, and the day Jumat congregation, becauſe on that day in every week there is a general aſſembly at appointed hours, during which no work is done, and no ſhop is open, although there is no interruption of buſineſs in the intervals of prayer. The utmoſt decency of deportment is obſerved during the hours of Church, and no one walks about, or talks, or ſmiles, or ſpits, or makes the ſmalleſt noiſe. Every one is covered, wearing his dulbend, or thulipant, دلبند, upon his head, and touches it only with the tips of his fingers, as if in the act of taking it off. The Mohammedan prayers are from the firſt ſection of the 114 of the Koraun, which they call Surat-elfata, or open-

ing chapter; the word fatyh, a conqueror, means alſo one who opens a way for himſelf, Cui fit via vi. In the moſques you may often hear the repetition of La iláha illa alláho, till the perſon is out of breath, and ſometimes till he ſpits blood by violence of exertion. In the city of Conſtantinople, there are about fifteen hundred places of worſhip, in London five hundred and two. In Alexandria there are four gates, bab raſheed, ſidra, the ſea-gate, and a fourth, which is not opened but on á Friday. Abulfeda's Egypt, p. 22.

الهالة بالقمر

The halo about the moon, or circle, is a word which we have borrowed from the Arabic. The people of the Eaſt are

very particular in their attention to the moon, both in its increaſe and decreaſe, and the Turks conſider the creſcent as an auguring hope of the future fulneſs of their empire, and uſe it for their military enſign. It is on this account that all their matters of moment are regulated by the ſtate of the moon, and they begin no journey, and fight no battle till the new moon has ſhown herſelf, but in ſo doing, they only continue the ſuperſtitious worſhip probably of the old inhabitants of their capital; ſince, at the taking of Conſtantinople they found the walls covered with creſcents, left by Severus, who reduced the city of Byzantium to a village. The torch-bearing Diana was formerly worſhipped at Byzantium, and her ſtatue ſet up in commemoration of

the delivery of the place from Philip of Macedon, who beſieged it by the light of the moon. Hence you ſee on the coins of Byzantium, Caput Dianæ, ante quod arcus cum ſagitta, pone pharetra. On the reverſe, BYZANTIΩN Luna creſcens cum aſtro. Æ. 2, 3. Beger. Eckhel. Geſner, tab. xvi. 22. And from the ſame ſource came the name of Boſporium from Φωσφόριον, or the light of Hecate Φωσφόρος who ſaved the place, by diſcovering the beſiegers. See Euſtathius ad v. 148. Dionyſ. Orb. Deſcript. See on the coins of the Arſacidæ, Arſaces xv. Phrahates iv. a ſtar and creſcent behind the head.

VERSES

OF AN ARABIC POET ON A KING WHO WAS PLAYING AT CHESS WITH HIS SLAVE WHEN THE ENEMY WAS AT HIS GATES.

" Dum diſtinet hoſtem
Agger murorum, nec inundant ſanguine
foſſæ." Æ. xi. v. 381.

اذا غدي ملك باللهو مشتغلا
فاحكم علي ملكه بالويل و الحرب
اما ترا الشمس في الميزان هابطه
و هو برج الهو و الطرب
اتظن ان ستنفعك حالك اذا آن
ارتحالك
او ينقذك مالك حين توبقك اعمالك

Judge of the wretchedneſs of his kingdom, involved in the miſeries of war, whilſt he is occupied in the morning in amuſing himſelf with play and ſport.

NOTE.

باللهو with play. In the Life of Timour it is ſaid, that he was employed, as he was wont, in playing at Cheſs.

كان علي عادته مشغولا بلعب الشطرنج

At the game of Schatrenj, which is the name of a famous Perſian philoſopher, and mathematician, the inventor of the diverſion, that, from the elephant at its corner, may be conſidered as a military game, but more particularly ſo according to the old Chineſe board, which had all the appearance of war and contending parties, with its river between the combatants, and its cannon for one of its pieces. This laſt circumſtance ſeems to point out the priority of Perſia to the claim of antiquity in point of invention, unleſs you ſuppoſe China had an earlier

knowledge of the uſe of gunpowder than the Germans, or that the Chineſe could dart fire from iron tubes, or match-locks, berkindeſes *, and kill at a diſtance, as the Bramins could, whom Alexander was adviſed not to attack on their hill-fort or mount Caucaſus for this reaſon. It is not uncommon for inventors to call their diſcoveries after their own name, witneſs Bechemel, from the French preſident, and Frangipane, from one of the Roman houſe of Frangipani, and Pourani پورانی meat dreſſed in a peculiar manner after Pouran dokht, the daughter of Khoſru Parvis. See Tarikh Jehan Ara, p. 65, Sir William Ouſley's edition.

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* See Philoſtrat. Vit. Apollonii, lib. 2. c. 33. The wiſe Indians when invaded did not proceed to battle, but hurled fire, as it were from heaven, upon their enemies. See Themiſtius, Orat. 27. p. 337.

TEXT.

Doſt thou not obſerve the ſun to be going down in Libra? but to thee this is a ſign of joy and feſtivity.

Doſt thou imagine that thy condition will avail thee in the hour of emigration? Or that thy riches ſhall ſet thee free, when thy actions condemn thee to death?

يواقت الصلات اعلق بقلبك من
مواقيت الصلاة و مغالات الصد قات
اثر عندک من موالات الصدقات

You have a ſtronger attachment to a preſent of rubies, than to the ſtated hours of prayer; and the high price of patents make more impreſſion on you than the perpetuity of alms.

Muakeet comes from wekt, time, ſeaſon, hour, watch, in Engliſh, whilſt,

NOTE.

Sehafet is a diſh or a plate, and in the plural, as here, ſehaf; between this word and ſehaeef the plural of ſehaeefet is a paranomaſia, or ſimilarity of ſound; and oppoſition of ſenſe. The Arabian paper is made of cotton, and not as our's is, of ſkins or linen-rags. The employment or buſineſs of tranſcribing occupies a great number of people, who do nothing elſe the whole of their day than write, as the ancients uſed to do, not with quills, but reeds, and upon their knees for a table. They bring their works to ſale when they are finiſhed, and expoſe them in the Bazar. In Conſtantinople there is a manuſcript market, where you may purchaſe books beautifully written for

one zequin, or one thouſand, according to the illuſtrations and illuminations with which they are accompanied, and the miniatures that adorn them, and the rivers of blue and gold that flow through them, and the hiſtories, and biographies with which they are made up, and inlaid. They have no printers, for a good reaſon, becauſe no types are ſo beautiful as their calligraphy, and this they know from actual experience. The difference between fine writing, and the artificial and elaborate conjunction of letters, and printing to a Turk, or a Hindoo, is pretty near the ſame as in painting and polygraphy with us, or in the ſtamped imitation of point d'Alençon in ſouflet-gauze. The ancients probably underſtood printing from the ſpecimens to be found in every muſeum of Roman anti-

quities, in ſome of which we ſee two or three lines of names in letters raiſed from the ſurface, and retrograde for the purpoſe of marking pigs or poultry,

Aut pecori ſignum, aut numeros impreſſit acervis,
Virg. Georg. i. v. 263.

or vaſes, or cups,

'Nam hæc literata eſt' (urna Veneris).
Plaut. Rudens, A. ii. Sc. 5. v. 21.

καὶ ποτήρια γραμματικὰ and lettered cups, that had letters ſtamped upon them. See another ſort where the letters were engraved upon them. Lucian ed. 4to. v. 11. p. 333. The reaſon why, when the art of printing had been diſcovered by the Romans, it ſhould not be ſuffered to be uſed, might have been

the idea with the Romans, as with the Turks, of its ruining the tranſcribers. If the account in Pliny and Petronius be worthy of credit, and we have no reaſon to doubt the truth of the relation, Tiberius thought, the ductility of glaſs, or whatſoever the invention or diſcovery was, of ſo much conſequence to the real or imaginary value of gold and ſilver, that he conſidered the ſuppreſſion both of it and its author, as abſolutely neceſſary to the ſalvation of the precious metals. Plin. l. 36. c. 26. Petronius, p. 252. v. 52. ed. 4to.

TEXT.

And I followed him ſo cloſe, that I only gave him time to pull off his ſhoes, and waſh his feet, before I broke into

the place where he was, and I found him ſeated with his ſcholar,

علي خبز سميذ وجدي حنيذ
وقبالتهما خابيه بنيذ

and before them was a white loaf, a baked kid, and a jar of wine.

NOTE.

Khubz ſemeeds is what the Germans call das feinſte brod, auſſerleſen weis, ſemmel brod, the fineſt ſimnel bread, or cake made of the fineſt flour. The term ſemeeds means white, whence the Greeks got σεμίδαλις and σεμιδαλίτης ἄρτος that they derive from σμῶ purge, and ἅλις; but here the radical Δ is wanting, which is ſupplied in the Arabic From the

low Latin we get Simnel Simnella, and the Germans Semmel.

Judee haneeds a kid roaſted or baked. Meat is dreſſed in the Eaſt by being put into a hole in the ground covered with plaſter, upon which a fire is made, and all meat ſo dreſſed is called by this name, haneeds, or henez.

Khabee-et, hidden, a vaſe tall and oblong. So called, becauſe it is concealed in the earth, where it is kept ſometimes for years. The Arabs bury jars of wine at the birth of their children in Mount Libanus, and other places, till they are grown up, married, and ſettled in life, when they draw it out, and give it to the bride and bridegroom at the celebration of their wedding-feaſt. There are alluſions to this cuſtom, which was of great antiquity, in the New Teſtament.

Banceds, wine in general. The Mohammedans are forbidden the uſe of wine at all times, but particularly during Ramadan, or their Lent. Buſbequius tells us, in his third letter of his Turkiſh Legation, p. 255. ed. Elz. L. B. 1633. That he had often enquired the reaſon of this prohibition, and he was told the following ſtory: It happened, as Mohammed was upon a journey to ſee a friend, he went to lodge with a hoſt, at whoſe houſe a marriage-feaſt was celebrating, and he was invited to partake of it. The general hilarity and joy of the company ſtruck him forcibly, and he could not but admire their frequent ſalutes, their mutual embraces, and certain marks of the moſt unequivocal love, and benevolence; this led him to aſk the maſter of the houſe, to what all theſe unuſual

appearances were owing; and he told him, Wine is the cauſe of all this kindneſs. Then, upon his departure, he left a bleſſing upon a liquor, which had occaſioned ſo much good will and affection. But on his return to the ſame houſe on the morrow he found the ſcene totally and entirely changed, and in every part of the houſe ſigns of the moſt ſavage hatred, and contention, and the ſcattered limbs of the combatants lying on the floor, here a leg, and there an arm, and the whole houſe ſtained with blood. Upon which he could not help expreſſing his aſtoniſhment, and enquiring a ſecond time what could have brought on ſo dreadful a change, and ſo bloody a cataſtrophe, the hoſt ſaid, It is wine that has done all this; which at firſt made them fond, and at laſt furious, and they deſtroyed one

another. Then ſaid Mohammed, It ſhall have my curſe, and I will prohibit my diſciples from drinking it, for he (God) gave me not drink to make me greedy, and pollute my ſoul by exceſs.

Here we may quote the words of Heriri with great propriety, in his Diſſertation, p. 68, publiſhed by J. Fabricius, 1638, Roſtochi,

> 'Nor has he led me to drink, that my greedy ſoul ſhould ſtain my reputation.'

Which is in Arabic thus,

(1)لا شرعت بي علي مورد(2)
يدنس عرضي نفس حريصه

(1) Literally, he has not been a road for me.

(2) Maurid, a watering place, or a road to a place, as in a proverb. The road to reign is the road to ruin, or the road to reign, (has) roads to ruin.

مورد الملک موارد الهلک

Maurid almelek muarid alhelek.

The eſprits forts, among the Mohammedans, affect to laugh at their prophet, and deride him in plain terms, as Hafez does, in the following paſſage for his prohibition of wine,

ان تلخ وش کہ صوفي ام اخبايث خواند
اشهي لنا و احلي من قبلة العز ارا

What the wiſe and pious Sophy conſiders as bitter, and the mother of wickedneſs,

is to me far ſweeter, and more deſirable than Mecca, and all its precious ornaments.

The word Kiblet means, that part to which people direct their face in prayer, eſpecially Mecca, towards the Caaba or temple, of which city the Mohammedans, whereſoever they are, turn, when about to pray.

See Life of Sir William Jones, p. 49, where there is another verſion of theſe lines, which I do not ſubſcribe to. I am aware that kublet means a philtre or a kiſs, but then the laſt words are not tranſlated, العز إرا . At page 47 of the ſame book there are ſome verſes,

'Does memory recall the bliſsful bowers of Solyma,' &c.

introduced with,

'If I rightly remember thus,'

And in Reviczki's original letter, thus,

'Dont le commencement eſt tel, ſi je m'en ſouviens.'

P. 412, where the Arabic follows, but not of the Engliſh, p. 47. So that the tranſlator muſt have quoted one part and the Count another. This laſt is beautiful, and deſerves to be known.

امن قد كر جيران بذي سلم
مزجت دمعا جري من مقلة بدم

Security is the true chain for the union of neighbours in the endowment of peace; one drop of

the tears of the brave is better than the gum that puts the eyes in paint.

N. B. The Perſian of p. 414 has لخبايث a word that means nothing, for which I have reſtored اخبايث corruption. The firſt word ان means in Perſian that, and alſo that which, or what, like our pronoun that, including the relative and the antecedent. There is alſo a paſſage in Sir William Jones's Aſiatic Poetry, that wants explanation, p. 164.

واصبح عربين المكارم اجل ما

Which he tranſlates, Naſus nobilitatis præciditur, and for the purpoſe of grounding upon it an interpretation of *chertemi*

in Geneſis, where it is ſaid of Moſes, He called together all the magicians of Egypt, that is, all the ſacred ſcribes, but according to Sir William all the nobles, from the word خرطم in Arabic, the proboſcis or noſe as of an elephant. Here the firſt word is left unexplained in his citation واصبح which means the noſe of a black red colour, &c. and that we can hardly conceive to have been the ſenſe intended by Hoſein el Aſadi, in his lamentation over his departed hero; and you may depend upon it, it was not, ſince the true reading makes the firſt word end in an ain, and not a hha, and is واصبع عرنين

And the fore finger, or finger of nobility is cut off, that is the index, or power of nobility. The magicians ſaid, 'this is the finger of God.' This is God's doing, and inimitable.

لا ملجا من الله الا اليه

This Arabic ſentence is as well known in the Eaſt, as that which occurs on all the Cufic coins. There is no God but God; one would think that the Arabs had borrowed this dictum of theirs, 'There is no flying from God, but by flying to God,' from that incomparable Doctor of the Church of Chriſt, St. Auſtin, biſhop of Hippo, who thus comments on Pſalm 146, 'God is our refuge.' Nemo fugit ab illo, niſi ad illum, ab ejus ſeveritate ad ejus bonitatem, a Deo irato ad Deum placatum; Quis enim te locus exceperit fugientem, niſi ejus præſentiam invenias? It is perhaps worth a remark, that the word for refuge in Arabic is malja, and in Hebrew and Phœnician Malt, whence the name of the Iſland of Melita, to which the Phœnician coloniſts fled, and the iſland was a refuge to the

traders of that country. See Diodorus Siculus, in his fourth book, and a Diſſertation on an unpubliſhed Phœnician coin in the Archæologia, vol. 14. p. 132.

من حيث اتيت وقصيت العجب
مما رايت

This is the concluding line of Heriri's Diſcourſe, from which I have made a few extracts, and exhibits, as Fabricius remarks, what he calls a beautiful example of the paranomaſia, or jingle of ſimilar terminations.

I retired from whence I came, having finiſhed the deſcription of the wonderful things which I had ſeen.

Min haitho ataito vakeſaito el aſchaba mimma raaito. This puts one in mind of the judgment of Julian on a book on

Chriſtianity, ἠνέγνων, ἔγνων, κατέγνων· I read it, underſtood it, and condemned it. To which Baſil anſwered, ἠνέγνως, οὐκἂν ἔγνως, εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως· You read, but miſunderſtood it, for had you underſtood it, you would not have condemned it.

اعن وخد القلاص كشفت حالا

Can you know the condition of camels by their motion.

See the Poem of Abu'l Ulla, in Fabricius, p. 75. The word wekhid means the vacillating ſtep of the camel throwing out his feet like an oſtrich. Buſbequius deſcribes this animal as bearing great burdens, patient of hunger and thirſt, lying down to be loaded, but ſoon teſti-

ſying by a bray, and refuſal to riſe, if a pound too much be laid on his back. The camel requires ſo little attention, that one driver can take care of ſix; he wants no combing or currying, but is dreſſed with a broom. Buſbek has ſeen a dozen ſitting in a circle and feeding at the ſame time all together with their heads in the ſame diſh. When proviſion runs ſhort, they eat thorns and thiſtles (*a*), and the more the ſpines prick their mouths the more greedily they devour them; with all their docility and indiſpenſable utility, they bear no price in compariſon of a high bred horſe, or fleet mare, which is, in exchange, worth a hundred camels.

(*a*) سعدان Sadan a prickly plant, of which camels are very fond. Ariſtotle, and Pliny after him, deſcribe the ſtep or

gait of four footed, and many footed animals to be diagonal, and beginning with the right foot. Καὶ σκέλος δὲ βαδίζουσιν ὅτελέων, καὶ αἱ κάμηλοι. Τὸ δὲ καὶα σκέλος ἐστὶν, ὅτε οὐ προβαίνει τῷ ἀριστερῷ τὸ δεξιὸν, ἀλλ' ἐπακολουθεῖ. Ariſtot. p. 28. 4to. 1587. p. 480. fol. 1590.

Omnia animalia a dextris partibus incedunt. Leo tantum et camelus pedatim, hoc eſt ut ſiniſter pes non tranſeat dextrum, ſed ſubſequatur. Riding on a camel is ſomething like ſailing in a ſhip, of which the motion is not روز rawzet backwards and forwards, but وخدان from ſide to ſide, which in German is waggeln or wakkeln.

الدنيا كالسران

The world is like the vapour Serab, qui cum propius ſtes, te fugiet magis.

There is mention made in the 34th chapter of the Koran of this vapour, and the unbeliever is compared to it. It occurs alſo in the Bible, Iſaiah, c. xxxv. v. 7. and has been explained by almoſt all travellers and commentators, Shaw and Sale, Hyde and Lowth, but moſt fully, perhaps, by Q. Curtius, lib. 4—7. lib. 7. 5. Serab is that falſe appearance which in the Eaſtern countries is often ſeen in ſandy plains about noon reſembling a large lake of water in motion, and is cauſed by the reverberation of the ſun beams, or the quivering and undulating motion of the quick ſucceſſions of vapour, and exhalations extracted by the ſun. The Arabic proverb is very juſt, and poſſeſſes a ſingular beauty, of which, thoſe who have ſeen the appearance in queſtion, and know the world, can beſt judge.

بشارة متي الرسول احد الاثني عسر
مما كتبه بالهند عبرانيا بالهام روح
القدس

The Goſpel of Matthew the Apoſtle, one of the twelve, which he wrote in India in the Hebrew tongue, under the direction of the Holy Spirit.

This is the inſcription on the life of St. Matthew in Arabic, publiſhed by Kirſtenius, M. D. Breſlaw, 1608 *, and there are three ways of interpreting the concluſion of it, to which I add a fourth.

The Goſpel which he wrote in the India of the Hebrews.

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* Vitæ iv Evangeliſtarum e codice Arabico.

India Ebræa Kirſten.

Which he wrote in India in the Hebrew tongue. John Fabricius of Dantzick.

In Ind, or with the Indi of Phœnicia in the Hebrew tongue.

Kirſtenius could not comprehend how St. Matthew could write his Goſpel in India of the Hebrews, of which he had never heard; Fabricius was equally aſtoniſhed at Kirſten's ignorance in conſtruing Ebrania Hebrew, inſtead of Hebraïce, but knew nothing of any place, or people called Indi in Paleſtine. Now it appears from Fulgentius, in his Mythologicon, lib. 2do. the inhabitants of Sarepta and Meroe were called Indi, the one in Phœnicia, the boundary of Paleſtine,

to the North, and the other in Æthiopia, of whoſe inhabitants Virgil ſays, ſpeaking of the Nile,

'Uſque coloratis amnis devexus ab Indis.'
Georg. iv. 293.

The Axumitæ of Ptolemy, and the Homeritæ had this name; and Frumentius, the apoſtle of the Former, is ſtyled Apoſtolus Indorum. See Sozom. lib. 2. c. 25. and Socratem, l. 1. c. 15.

ARABIC PROVERB.

سن بينما هو منحني الحديد

Give the edge while the iron is hot.

Il faut battre le fer quand il eſt chaud.

Man muſs das eiſen ſchmeiden, weil es glüet.

The meaning is, that opportunity, which is bald behind, muſt be ſeized by the forelock, as it is expreſſed by Opitius, in Spec. Arab. Joan. Fabric. 4to. p. 102. 1638.

Die Göttin der Gelegenheit
Iſt forne nur mit haaren,
Im nacken iſt ſie kahl allzeit,
Drumb laſs ſie ja nicht fahren.

Opitius Martin, of Boleſlavia, in Bohemia, ſettled at Dantzick, and was hiſtorian and ſecretary to the king of Poland, an elegant German poet and verſifier of the Pſalms, and author of German Proſody; he paſſed his life in travelling from one court to another, and died in 1639, a batchelor. See his portrait in Freher's Theatre of Men famous for their erudition. In Plautus's Moſtellaria we read, v. 69. A. i. Sc. iii. 'capiundos crines' for arripiendam occaſionem, in alluſion to the God Καιρὸς fronte capillata, occipitio calvo.

PROVERBIUM.

طيف الخيال

The going about like a ghoſt in the night, ſecretly like a ſpectre.

The ceremony of going ſeven times round the temple, or kabet, maiſon carrée, at Mecca, is called teef or teif, whence our word theef or thief, from the Arabic, through the Saxon, ſignifying, going about clandeſtinely.

'for thieves do foot by night.'
Shakſpeare.

Ut jugulent homines ſurgunt de nocte latrones.
Horace.

The temple of Mecca, which is ſaid to have been deſtroyed very lately, and plundered of all its wealth, was gilded in every part, and covered with cloth of gold, veſte holobrezita, that is, cloth of pure entire gold, ὅλος and هبرزي.

ὄβρυζον in Greek obryſum. See Meurſii Gloſſar. p. 379. and Sueton. Nero. c. 44. Here both men and women walked bare-footed, praying with fervor, and ſaluting each other as they paſſed, and impreſſing kiſſes with the utmoſt zeal and affection on a black ſtone, hejeru'l eſwed, which was ſuppoſed to have come from Paradiſe, and to have illuminated the whole region of Mecca by its ſplendor, but is now grown dull, even to blackneſs, on account of the ſins of men, which have been continually encreaſing. Jacub ben Sidi Aali, an Arabian author quoted by Fabricius. Specim. Arab. 110.

و من صحب الليالي علمته خداع
الالف و القيل المحالا

Whoever has lived long in the world, will have learnt that friendſhip is

deceitful, and her promiſes impracticable.

This is a line from Abu'l Ula; a famous Syrian poet of Muarra, near Damaſcus, who became blind at four years old, he wrote a poem on the contempt of the world, preſerved in the library at Leyden, of which this verſe might, with great propriety, have made a part.

The literal tranſlation, which it is worth while to give in order to ſhow the Arabic idiom, is, Whoſoever has been the companions of nights, that is of time, will learn from them the fraud of friendſhip, and the impoſſibility of performing what it promiſes.

Wer nun ein wenig in der Welt
Zum dicken Hauffen ſich geſelt,
Der wird gewar und ſihet,

Daſs Treu und Glauben Schminke ſey,
Weil Meineid Liſt, und Heuchelei
Auf allen Wieſen blühet.

Whoe'er in life long days has ſeen,
And mix'd with crowds his time has
paſs'd,
Will to his ſorrow know,
That faith is gloſs'd, and friendſhip
paints,
Whilſt fraud and perjury, like ſaints,
In native colours glow.

DESCRIPTION

OF A

SWORD AND SHEATH.

FROM ABU'L ULLA.

محلى البزد تحسبه تردي نجوم
الليل و انتعلا الهلالا

You would conceive on ſeeing this ſword in its ſheath, that it was cloathed with the ſtars of night, and ſhoed with the new moon.

A falchion or ſcimitar, called in Perſian Shemſheer, ſtudded with ſtars, and curved like a ſcythe, has its ſheath of the ſame ſhape, which the poet calls its ſhoe.

Thus the Germans call a glove ein handſchuh. The Perſian word is شم ſhum, which in the Northern languages, and the Scots is ſtill ſhoon. The Arabic term for ſhoed is antaala, from nal a ſhoe. Hence in Perſian nalbend, a farrier.

مقيم النصل في طرفي نقيص يكون
تباين منه اشتكالا

Its temper and point is to my eye different, and yet alike.

تبين فوقه ضحضاح ماء و تبصر فيه
النار اشتعالا

On its ſurface the water undulates, the fire glows, which, though oppoſite and contrary, produce one and the ſame effect of brightneſs.

Water is the term uſed by jewellers to deſcribe the hue and luſtre of diamonds, pearls, and precious ſtones. In Damaſcus blades, there is a water-mark in which letters are often variouſly inſcribed. The famous two-edged ſword of Ali, which Mohammed ſaid he had from the angel Gabriel was ذوالفقار zu'lfekar. Teegh ateſhbar is flaming ſword in Perſian; teegh uſmaneean, the Ottoman ſword. Teegh bee derygh, irreſiſtible ſcimitar. On the blade of the brave Talbot's ſword we read, Sum Talbotti pro vincere inimicos meos. John Talbot was great marſhal to king Henry VI. of his realm of France, and killed in the battle of Bourdeaux, in 1553, with his ſon Lord Liſle, and lies buried at Rouen in Normandy. The Duke of Shrewſbury, who died in 1718, was li-

neally deſcended from him, as is alſo the preſent earl. The print of the picture of John Talbot and his ſword and hiſtory is in the Bodleian library, with a date of M.IIII^{C}XLIII. and in Thevet's Lives des Hommes Illuſtres, 1584, Paris. The creſt of the Dalliſons or Dalençons, of Kent, is a warrior habited in complete ſteel, with a battle axe on his ſhoulder and a ſword by his ſide; motto, D'accomplir Agincourt, with two grey hounds in full courſe.

NOTES

ON SOME

ARABIC WORDS IN VATHEK.

Page 207. 'Where breathes the Sanſar of death.' I ſuſpect this word ſhould be the zazah or hurricane of death, written thus, زعزع. Unleſs Sanſar be Turkiſh, or Tartaric.

P. 224. The ſongs of this day were adapted to the occaſion of the feſtival, which was the reſtoration of the prime miniſter to his office, Ivon Medave, the Pole of Perſia; here is evidently a miſprint in the firſt word, and a miſtake in the ſecond; the reading in the manuſcript is probably ایران مداوا the reſtora-

tion of Perſia, by the reſtoration of the prime miniſter to his place.

P. 226. The Meuzins and their minarets. مؤذن و منارة Muezzin u minauret. Valid, ſon of Abdalmalec, as the note informs us from D'Herbelot, firſt ſet up minaurets or minauur, and threw down, as appears in an article in this tract, the coloſſal ſtatue of Shiraheel.

P. 245. And the nocturnal ſound, called by the Arabians, azif. Azif is coming ſuddenly upon you, ſurpriſing you.

P. 246. Blue guſhing rivulet. The Nile is ſo called becauſe it is of a blueiſh colour نيل Nil or Neel.

P. 307. Schebjerag شب چرغ Shub cheragh lamp of night.

P. 254. — upon a stone, called Sakrat or Sekhrat a rock, or huge hewn

ſtone in Arabic, thus, صخرات or صخرة, This ſtone is ſaid to be one vaſt emerald, on which the earth turns, thus in Shakſpeare, ' If heaven would make me ſuch another world of one entire and perfect chryſolite.' Othello, v. 2.

P. 259. Afrit or afreet, in Arabic افريت Solomon is ſaid to have conquered and tamed one of theſe imaginary monſters, in the fabulous ages of the Perſians.

P. 274. A magnificent taktrevan. تخت روان Tekht rawan is both in Arabic and Perſian a litter or travelling bed, called in German ein Schlafwagen, in French une Dormeuſe.

P. 294. Megnoun and Leileh, read مجنون و ليلي Mejnun and Leila, whoſe loves Nezami has ſung in a fine Perſian poem.

P. 210. Gulchenrouz, rather Gulſhen-roz گلشن روز light of the roſe-garden. It is poſſible by writing gulchenrouz to confound it with gulchanrouz, the light of the chimney in Perſian. See the very learned and inſtructive notes, that accompany this curious Arabian tale.

AN ACCOUNT
OF A
COLOSSAL STATUE OF BRONZE,

WHICH WAS THROWN DOWN IN THE REIGN OF WALID THE FIRST, SON OF ABDALMELEC, KHALIF OF THE RACE OF OMMIAH, IN EGYPT,

FROM ALDAMIRI, THE NATURAL HISTORIAN, AT THE WORD الحوت. SEE SIM. ASSEMANNI'S CATALOGUE OF ORIENTAL MANUSCRIPTS OF THE NANIAN LIBRARY, IN PADUA, 1792. 4TO. P. 414. SQ. ET 282. SQ.

كوي الحافظ ابن بكر الخطيب البغدادي في كتاب المتفق و المفترق عن اسامة بن زيد انه ولي خراج مصر الوليد و سليمان ابن عبد

الملك بن مروان و هو الذي بني
مقياس النيل العتيق الذي بجزرة
فسطاط مصر ان صنما كان بالاسكندر
ريه يقال له شراحيل علي خشفه عن
خشف البحر مستدلا باصبع من اصابع
كفه القسطنطينية و كانت قدم ذلك
الصنم اطول قامة الرجل فكتب اسامه
بن زيد الوليد بن عبد الملك بقول
يا امير المومنين ان عند نا بالا
سكندريه صنما يقال له شرحيل من
نحاس وقد غلت علينا الفلوس فان
هاي امير المومنين يجعله فلوسا
فعلنه فان هاي غير ذلك فليكتب انا
في امره فكتب اليه لا تنزله حتي
ابعث لك امنا يحضرونه فبعث اليه
رجالا امنا حتي انزله عن الخشفه
فوجل عينيه يا قوتيان ليس لها قيمة
فضربه فلوسا

TRANSLATION OF THE ARABIC.

Hafedh Abu Bekr Alkhatib Albagdadi, ſpeaking in his book, called Almottefek Valmofterec, of Aſama Ben Zeed, who preſided over the tribute of Egypt, under Walid, and Soliman, ſon of Abdalmalek, ſon of Merwan, who built the ancient Nilometer (Mokkias) that ſtood in the iſland of Foſtat, in Egypt, ſays, that there was in Alexandria, upon a promontory of the ſea, a ſtatue of an idol, called Sheraheel, of an immenſe ſize, which pointed, with one of its fingers, towards Conſtantinople; and the foot of this image was the height of a man's ſtature; wherefore Aſama Ben Zeed wrote to Walid Ben Abdal-

malek in theſe words, O prince of the faithful, there is now with us in Alexandria an image of braſs, called Sheraheel, and we are in want of fulſes, or copper-money; and if the prince of the faithful ſhould approve, we might melt the bronze ſtatue and caſt copper coin, but if otherwiſe, we pray the prince of the faithful to write whatſoever ſhall be his command. Then he (the khalif) wrote to Aſama, You are not to remove the ſtatue before I ſend to you confidential perſons, in whoſe preſence it may be done. The khalif then ſent thoſe truſty perſons, and the ſtatue was thrown down to the ground, and the eyes were diſcovered to be two precious ſtones of great price, and they coined ſmall money into fulſes.

The capitals of Obeliſks of a thouſand pounds weight, made of a whitiſh coloured copper may probably have ſhared the ſame fate. Abdollatif tells us, that he ſaw in Ain Shems, one of the two famous obeliſks, known by the name of Pharoah's obeliſks, upon the ground without its brazen or copper capital; his words are

ورايت — — — — —
اخذ النحاس من راسها ثم ان حولها

and I ſaw alſo that the braſs of the capital had been carried away. P. 108. Hiſtor. Ægypt. Compend. ed. White.

The Chriſtians, under Charlemagne, are ſaid to have found in Spain a golden idol, or image of Mohammed as high as a bird can fly. It was framed by Mohammed himſelf of the pureſt metal,

who, by his knowledge in necromancy, had ſealed up within it a legion of diabolical ſpirits; It held in its hand a prodigious club, and the Saracens had a prophetic tradition that this club would fall from the hand of the image in that year when a certain prince ſhould be born in France. Turpin. Hiſt. de Vit. Caroli Magn. et Rolandi, cap. iv. f. 2. a.

N. B. In the expreſſion فان هاي غير If it ſhould pleaſe thee but little, or not at all, we have the French word guere anſwering to the Arabic word غير gheer.

CONJECTURAL CRITICISM ON VIRGIL.

I am induced to offer a criticiſm on a paſſage in Virgil, which I have never ſeen ſo explained as to give me ſatisfaction.

Primus Ego in patriam mecum, modo vita ſuperſit,
Aonio rediens deducam vertice Muſas:
Primus Idumæas referam tibi Mantua palmas.

Georgic. iii. v. 10.

I perfectly agree with any one that ſhall ſay, in patriam rediens marks the

intention of the poet to return to his native country, whither he propoſes to conduct the muſes from Aonia, but I can no more ſubſcribe to the notion that, by Idumæas palmas Virgil meant to bring palms from Idume, than I can ſuppoſe, with Catrou, that the Roman poet meditated a voyage to the Levant. It is far from my intention, to attempt to prove my point, by ſhewing how unlikely it was, that Virgil ſhould be acquainted with Syria, Egypt, or Paleſtine; this is not, in my opinion, the ground on which any thing ſolid is likely to be eſtabliſhed, ſince it were no very arduous taſk to demonſtrate, that numberleſs beauties, and ſublimities have been tranſplanted into the ſoils of Greece and Rome from the ſacred gardens of the Eaſt. For my own particular part, if I

may be allowed the liberty, after reconſidering the whole of the paſſage with the ſplendid and ingenious comment in the notes on the Epiſtle to Auguſtus, I would wiſh to join with thoſe who think Idumæas unfit for its ſituation, and would endeavour to ſubſtitute another epithet in its place, could it be done without offering violence to the trace of the letters, and could it bring out a meaning more agreeable to the general ſcope of the paſſage than the preſent reading. And firſt, we may obſerve, that the poet tells us, Primus ego, I will be the firſt, if I ſurvive my return to my native country, to bring the muſes from the Aonian Mount; I will alſo be the firſt to bring to thee, O Mantua, palms from Idume, and I will erect a temple on the banks of the Mincius; Cæſar ſhall be the God,

and I, the conqueror, in purple, will exhibit the games on the banks of my native river, for which all Greece ſhall leave Alpheus, and the ſhores of Molorchus. All this is very intelligible, and without any difficulty, if you except the ſudden jump from the heights of Bœotia over the Ægean, and the Mediterranean Seas, to fetch palms for the conquerors at the Mincian games. I am fully aware that the palms of Idume were uſed by the poets for palms in general, as Silius Italicus, and Martial abundantly teſtify, lib. viii. v. 456. lib. x. Epigr. 50.—But here the circumſtances of the place have induced me, I confeſs, to look for palms in a more confined ſenſe, the palms of Greece, and the victories of its games: For does not the poet ſay, "When I ſhall return to

my native country, I will bring with me the muſes from the Aonian mount? and in the ſame breath does he not go on, "I will (alſo) bring back (referam) with me Idumæan palms? From whence? If it may be aſked—Why from Aonia certainly, whither he was juſt gone but the inſtant before. And if we enquire for what purpoſe, it may be anſwered for the Mincian games, where Virgil, as conqueror, in honour of Auguſtus, was to drive his hundred chariots in the preſence of all Greece.

On the words "Centum quadrijugos agitabo ad flumina currus." Servius remarks, "Id eſt, unius diei exhibebo Circenſes." This makes it clear for what the palms were deſigned, which he promiſes to exhibit to his native Mantua, with the muſes, for the firſt time. And

here we may remark, that in patriam cannot mean Italy at large, as in this ſenſe primus could neither be true of the muſes, or the games. Virgil was not the firſt epic poet of the Romans; but as he firſt offered to exhibit the games of Greece to Mantua, ſo was he the firſt bard of that country, who promiſed to celebrate his own victories over the muſes of Helicon. But to the point. To ſay the truth, I conſider Idumæas as an idle epithet, and of no uſe but to complete the verſe, and puzzle the commentators. We naturally look for ſomething in the adjective which agrees with palmas, that ſhall expreſſly mark its meaning, and its country; Idumean palms are applicable to a triumphal entry, more than to the hands of the victors in the games: but as the muſes

come from Greece, ſo do the palms in queſtion, and ſignify the introduction to Mantua of thoſe branches which in the hands of the victors, denote a ſuperior ſtrength in running, leaping, wreſtling and ſo forth; in a word, I think it not at all improbable that Virgil wrote,

Primus ITHONÆAS referam tibi
Mantua palmas.

Nor is this unlikely, on account of the apparent difference of the different letters, THON for DUM, ſince ITHOME and ITHONE appear anciently to have been confounded together, and it is probable, that from ITHOMEAS or ITHONÆAS, came IDUMÆAS. Whoſoever will take the pains to examine the authorities, will be a better judge of the pro-

bability of ſuch changes. Ithone was a town in Bœotia, ſacred to Minerva, whoſe temple ſtood in a plain before Coronæa, where the Παμβοιώτια were celebrated, hinc illæ palmæ. Callimachus mentions the Ithonian games,

Ἤνθον Ἰτωνιάδος μιν Ἀθαναίας ἐπ' ἄεθλα.

We learn alſo from Statius, that Ithone was ſacred to Minerva,

> Ducit Ithonæos atque Alcumenæa Minervæ
> Agmina. Theb. vii. 330.

And in another important paſſage, lib. ii. near the end,

> Seu Pandionio ——— v. 721.
> Monte venis, ſive Aonia devertis Ithone.

Conſult Heſychius, v. Ιτώνια Etym. Mag. Callim. Cerer. v. 75. Apollon. Rhod. I. 551. and Holſten ad Stephanum Byzant.

CARMEN TOGRAI.

P. 17. v. 45. OXON. 1661. 8vo.

هذا جزاء امرئ اقرانه درجوا
من قبله فتمني فسحة الاجل

The reward of a man who wiſhes for long life, is to outlive all his friends.

This ſentiment was inſcribed in the form of a curſe on an ancient wall,

QVI HOC AMOVERIT
VLTIMVS SVORVM MORIATVR.

GENDERS.

Mr. Harris, of Saliſbury, who was conſidered on the authority of Biſhop

Lowth, as a great grammarian, till Mr. Tooke aroſe, has an idea which, it may be ſafely obſerved, is perfectly unfounded, and without the ſhadow of truth. I mean with reſpect to genders, that he fancied were maſculine and feminine according to the nature of things, wherefore Oceanus and Sol were maſculine, becauſe they had ſomething in them incompatible with female delicacy, and the earth and the moon feminine, becauſe one brought forth every thing, old mother earth, and the other was called the ſiſter of the ſun, and ſhone by reflected light. To ſay nothing of the German language, in which the Moon, it is well known, is maſculine, Der Mond, and the Sun feminine, Die Sonne, I ſhall produce a paſſage from an Arabian poet of great celebrity, not hitherto much

quoted, but very much to the preſent purpoſe, and he ſays, that there is neither glory in the maſculine, nor ſhame in the feminine gender.

ولا التانيث لاسم الشّمس عيب
ولا التذكير فخر اللهلال

And to be in the feminine gender is
no diſgrace to the ſun,
Nor of the maſculine any honour to
the moon.

ARABIC PROVERB.

فاول ناس اول الناس

The firſt man that forgot was the firſt
of men.

Here the words nas, man, and anus, women, with naſim, in Hebrew, are derived from naſee, he forgot. Abi Teman, a well known poet, alludes to this etymology, when he ſays,

لا تنسيا تلك العهود فانما
سميت انسانا لانك ناس

Don't forget this precept, ſince you
have got the name of Enſaun,
from your habit of forgetting.

Thus, Shakſpeare, without underſtanding Hebrew or Arabic, makes Cleopatra ſay,

'O my oblivion is a very Antony,
And I am all forgotten.'

Which is, as if ſhe had ſaid, I had ſomething to ſay, but my forgetfulneſs is a very Antony, who is oblivion itſelf in the abſtract.

MODERN WORDS

DERIVED FROM THE EAST.

پاپاري Babari, papari, πέπερι, pepper. We learn from Athenæus, p. 66. lib. 2. cap. 25. that, μέλι is the only word in Greek that ends in I, πέπερι, κόμμι, and κοῖφι, are foreign terms.

بابر Barbar, a bearer of burdens, a day labourer, a beaſt of burden in Perſian, hence probably barbarus.

بال A bale of goods, a box, a miſery, or oppreſſion, in Perſian, as in Saxon calamity, complaint.

پارول Ferula, in Latin as in Perſian, a board, lath, ſhingle, or chip.

پف A puff, or blaſt of wind, چراغرا پف کردن to blow out the candle, in Perſian.

بالاخانہ Balakhané, balcony, a gallery on the top of the houſe, an upper chamber. Perſian.

غر Whore. Perſian. According to Mr. Tooke's learned and ingenious etymology our word comes from the preterit of huren, to hire, which is indeed, very characteriſtic of the perſon—'ſtat cuivis mercabilis ære.' There is, however, another Saxon word that ſeems to be with ſtill greater probability the original of our term, I mean worian, to wander, or walk the ſtreets. Φοίλας in Greek is meretrix, ſive vaga, from whence, that is, from Φοίλαν, the Latins have made a word, and the Italians puttana, to which they have added errante.

انبالس Embalus, a vine. Ἄμπελος in Greek.

الحمبر Alhambra, the reſidence of

the Mooriſh kings of Granada, has been ſuppoſed to have its name from the red material, with which it was built, like the caſe roſſe at Venice, but then the word would have been الحمرا alhamra, the red, whereas there is a ba in the right term of alhambra, which is reſolved thus into two words as I have written it, and means, the care-free, or like the palace of another king, the Sans Souci.

قرد Kered, card. The worſt or coarſeſt part of the wool.

کفہ Kefé, chaff.—The refuſe remaining after the grain is threſhed out. Perſian.

لکاش Lekaſh, money, caſh.

مرد زبان motion of the tongue--ſpeaking. Perſian.

سال بند Saul-bund, year-knot. The

Chineſe and the Peruvians reckon by knots; the Romans drove a nail into the temple of Jupiter, to mark the years, and in Hindoſtan the regiſter of the birth of a child is ſtill a knot in a ſtring.

PERSIAN WORDS

DESCRIPTIVE OF CHARACTER.

نظرباز Nezzerbaz, an eye-cheat, or juggler.

پايي كوب Pai kub, a foot beater, or dancer. Parenj, foot labour, performed by the dancers at the great Perſian feſtival, in October or Aban.

سپر براب إفكند Siper berab efkend, he threw away his ſhield, ſaid of a cow-

ard, as in Latin ' relicta non bene parmula.'

اندر Ender, in, upon, in the place of; A ſtep-father, who is in the ſtead of a father.

استاد Uſtad, maſter, ſir. استاد یعقوب Uſtad Jacob. Uſted, in Spaniſh, is ſir, ſuppoſed to be contracted from vueſtra merced.

صفرا کش Sefra kuſh, the bile-killer, or breakfaſt.

پاخسه Pachiſé, worn, trampled under foot, or a brick of clay, from three to five feet long, and broad in proportion.

خرده فروش A ſeller of bits, a retail-dealer.

گوش کردن To make an ear, to liſten. To make a leg to bow.

If Shiraz' beauteous maid, whose lovely charms
Have seiz'd my soul, would take me to her arms;
I'd gladly give for that fair cheek's black mole
Of Samarcand, and Bokhara the whole.

This distich has been often translated both on account of its beauty, and singularity, and the jealousy of Timour, who asked Hafiz how he dared undervalue his provinces at that rate, so as to offer to give them away for a dark spot; upon which the poet answered, that what he gave away could not injure Timour. او نداشت نداد که he who has not, gives not; this reply satisfied Timour, and confounded the accusers of Hafiz. In the literal version of the distich we have this expression, If the

maid of Shiraz would take my heart in (her) hand, or accept my heart, I would preſent her with Samarcand and Bokhara.

Some words depend upon pronunciation for their meaning, as, انکشت enkiſht, a coal, and enguſht, a finger. شیر ſheer, milk, and ſhare, a lion. Thus, in Engliſh, we have providence and providence, and many others.

Perſian verſes ſometimes run into hexameters.

گل در بر و می بر کف و معشوق بکامست

Gul der | ber, u mye | ber kuf | u maſhuka bekamuſt.

Flora ſinu, bromiuſque manu, Cythereaque cordi eſt,

فکر معقول بفرما گل بیخار کجاست

Conſider well, ſay, the roſe without the thorn, where is it? In Paradiſe loſt, we read

— — 'And without thorn the roſe.'

بنے Bené, a dunghill, a good or bad ſmell.

— — Lucri bonus eſt odor ex re
Qualibet.

Juvenal xiv. 203. as Veſpaſian proved to his ſon, by giving him a gold coin to ſmell when Titus objected to the emperor's tax on urine and horſe-dung, as a dirty, ſtinking impoſition.

باروچہ Baruché, a carriage for earth and clay.

پروار Perwar, a bleacher, a waſher-woman's beetle, with which they beat

cloaths in France and Scotland, as well as in India.

روي صفرا و چشم ارجوان Saffron faces and red eyes belong to lovers, tinged with the yellow of melancholy, and inflamed with weeping. Thus, Horace, Od. iii. 10. 14.

— 'tinctus viola pallor amantium.'

and Sappho, p. 80. ed. 4to. 1735. Hamburg.

شهباز بنده پرواز The flight of a fettered falcon. A noble and generous man, a brave ſoldier under command, an ardent youth ſubject to controul, are all compared by the Perſians to the high ſoaring falcon, that vaults in fetters. The moſt beautiful image of this ſort is, perhaps, to be found in our own poet,

'The air a charter'd libertine is ſtill.'
Henry V. A. i. Sc. i.

جبین سا The ſa or tribute of the forehead, front obedience. The Orientals, in their proſtrations, touch the ground with their foreheads.

کبود کبودی A blue blue, or a deep blue, thus we ſay, in ſome counties, (Lincoln, &c.) white as white, and blue as blue.

سلطان عطا کوش و خطا پوش Sultan ata guſh u khata puſh. This is the picture of a good ſultan, who inclines the ear, and veils the fault.

بندہ بی مقدار Moſt humble ſervant, or ſervant without power. A true picture of human nature.

بندہ خانہ My houſe, or houſe of your ſervant.

بازار Bazar, or market-place, بازار bring back.

یوسف ماست ببازار کنون جلوه فروش

Our Joſeph diſplays his ſplendour in the market-place at Canaan.

زاهد از گوشه خلوت دل خودرا بازار

O hermit, bring back thy heart to the cell of retirement.

شوي دیده Shuee deedeh, a widow, one who has a huſband ſeen, and only ſeen. 'Virgilium tantum vidi.'

صد رنج Sad renj, a hundred cares, and the game of cheſs, which is alſo called Shetrenj, and Sheſh rung, or ſix colours, or ſorts of pieces, and pawns, and laſtly Shah renj, the royal care, or a game for kings.

CUFIC COINS.

The Khalif Abdalmalec ſet up the firſt mint for the coining of Arabic ſilver, and copper money with Cufic characters, at the royal reſidence of the Ommiads, in Damaſcus, in the ſeventy-ſixth year of the Hegira, anſwering to the 695th of Chriſt. We learn this from Macriſius, in his Hiſtory of the Coins of the Arabians. Some of the earlieſt of theſe curious derhems, (drachms) as they are called on the coins, are preſerved in the royal cabinet at Stockholm, and have been publiſhed by Herr I. Halbenberg, in the year 1800, and others with them, belonging to Baron Charles Ehrenſwerd, ambaſſador in Spain, from the court of Sweden. Others again, from the year

85, in an interrupted ſeries of a thouſand nearly, are in the poſſeſſion of Mr. Marſden, Secretary of the Admiralty, who, perhaps, ſhould he poſſeſs leiſure enough, may be induced, ſome day or other, to give the public a liſt of their dates.

Of Cufic coins that were ſtruck in the infancy of Arabian coinage, there is, perhaps, no cabinet that has a regular ſeries. At Stockholm is preſerved one of the year 79, from the flight of Mohammed. In London are the years, 85, 87, 89, 90, &c. in all five or ſix before the year one hundred, of which the firſt only is publiſhed in Tychſen's Introductio ad rem Numariam, 1794, and by I. Hallenberg at Stockholm, 1800.

A true picture of the acme, and paracme, or the riſe, glory, and decline of the vaſt Mohammedan Empire may be

collected from its coins, with the beginning, middle, and end of the numerous dynasties, into which it was, in process of time, divided and subdivided. Without the knowledge of its coins, you cannot determine the series of its princes, the year in which each began to reign, the name, or the official dignity of each, the place of his residence, or his principal actions. It may be truly said, that no country has had its history so much stained with blood as the Mohammedan, on account of its coinage. Abdalmalec was the cause of a bloody war between the Arabians and the Christians, by paying his tribute to the Emperor in money, struck at Waset and Damascus. The coins also of Alphonsus the VIIIth, and the Georgians gave ample occasion of war after war, from the inflammatory sen-

tences which were inſcribed by both ſides on the productions of their minds; and peace was ſeldom reſtored, but on condition, that the offending party ſhould be permitted to coin for themſelves. The declaration of war, by an inferior ſtate, was generally publiſhed on a new drachm highly derogatory of the authority of a Khalif, or ſovereign prince.

ABULFEDA'S
ACCOUNT OF
ALEXANDRIA AND ITS PHAROS.

و من الاثار الغريبه بديار مصر منارة
اسكندريه وطولها مايه وثمانون ذراعا

The Pharos of Alexandria is one of the world's aſtoniſhing wonders; its

height is one hundred and eighty cubits. It was built for the direction of the ſhipping to Alexandria, which is on a dead flat, without a hill or any riſing ground to point out a courſe for the veſſels.

و كان بالمنارة مراة من الحديد الصيني

There was alſo in the Pharos a mirror made of Chineſe iron (*a*) in which the ſhips from Conſtantinople, were ſeen entering the port in the night. In the time of Khalif Walid, ſon of Abdalmalek (*b*), this mirror was deſtroyed by the Nazarenes or Chriſtians (*c*). The ſite of Alexandria is an iſland of ſand, between the Alexandrian

canal and the ſea, about the length of half a day's journey (*d*), planted all the way with vines (*e*). The ſoil is ſandy, but not diſagreeable. The canal of Alexandria, which comes from the Nile, is remarkably pleaſant, running between orchards and gardens, of which Dafar'l Hadad thus ſpeaks,

و عشیه اهدت لعینک منظرا
جا السرور به لقلبک وافدا

The evening preſents a ſcene to your eye, that brings ſudden joy (*f*) to the heart.

روض لمخضر العذار و جداول
نقشت علیه ید الشمال مبارحا

Where are gardens in full verdure for thoſe that ſail between them, whilſt

the hand of the zephyrs maps (*g*)
the ſurface of the waters.

و النخل كالغيد الحسان تزينت
و لبس من اثمارهن قلايدا

And the palm-trees, clad with pendant fruit, reſemble the bending neck of a fair one richly adorned, that nods with ſleep.

NOTES.

(*a*) Large pieces of this ſort of poliſhed iron are dug up from time to time in Italy, ſuch as were in uſe by the ancients for various purpoſes. A fragment of three hundred pounds weight was of-

fered, lately, to Lord Northwick, at Naples.

(*b*) It was in this prince's reign that Sheraheel, already mentioned, was thrown down.

(*c*) Nazarenes, or Chriſtians, النصاري

(*d*) Egypt does not abound in vineyards, and makes no wine of grapes, yet Alexandria gave a name to wine made on the lake of Mareotis, or Marian, according to Strabo, and Antylla in its neighbourhood, and on various ſpots on the Nile there are vineyards. See Pliny and Strabo and Athenæus, p. 33. D. E.

(*e*) And its length was keder neſef merhelet, better or exceeding half a day's journey.

(*f*) واندا wafid, in one word, means coming, approaching, and اندا و u afid, in two, it approaches quick, comes

ſuddenly, that is, joy comes to the heart, and comes quickly, burſts on the eyes.

(g) And the hand of the North wind, or the zephyr, (ſince the North has the property of the South in this country) draws lines upon the ſurface, as on a map, that is, curls it unequally in ſpots, the word jedul, plural jedoual, means an aſtronomical table, a chart, as well as a river, or a plain, Golius has omitted this ſenſe of the word, becauſe Geuharius, whom he tranſcribed, had not got it; this is the caſe with the word inſanity, that is left out of Johnſon, becauſe it was not in Ainſworth. See Michaelis in Abulfeda, p. 41, and Maſon's Supplement to Johnſon. وبدايير مصر الواحات And the Wahat is within the boundaries of Egypt. We learn from Haſius, in his Regnum Davidicum, that there were

three Oaſes, and after him, from D'Anville. That Oaſis was in Egypt Joſephus informs us, in his Second Book againſt Apion, who, ſays he, lied when he ſaid our anceſtors were Ægyptians, and no wonder, when he, who was born at Oaſis, and as it were a primitive Ægyptian, pretended to be a Greek, and ſwore that he was a native of Alexandria. I refer the reader to Michaelis's long and intereſting note on this paſſage of Abulfeda, and to Major Rennell's celebrated work on the Geography of Herodotus, p. 545. and Mr. Brown's Deſcription of the Oaſes. See Joſephus, p. 470. γ. vol. 2. ed. Opt.

و من بلاد مصر دمنهور Damanhur is alſo in Egypt. At Damanhur, according to Sicard, a native of the place, was kept the natrum, which the ſmall lake

afforded, that was thirteen miles from the town. Memoires de la Compagnie de Jeſus, t. vii. p. 65. 69. Michaelis thinks Damanhur was Menelaus, and not Hermopolis Parva. Strabo ſays, that there were two NITPIAI natrum-pits, near the city of Menelaus, p. 803. c. ed. Opt. Be that as it may, it was, as Abulfeda tells us, the Ka-ydet, or metropolis of the Ba-heiret, or the natrum-country, and is recorded on the nomes, or coins of Trajan, Hadrian, Antoninus, and Aurelius Cæſar. Michaelis was of opinion, that Damanhur might have been changed by the Greeks into Menelaus, by throwing away the prefix Da, or Θα, and ſubſtituting L for R, upon which he conſulted Mr. Woide, as the firſt of Coptic ſcholars, whoſe letter he quotes, as a partial confirmation of his conjecture.

Abulfeda tells us, that the ruins of Farama ſtill remain on the ſhore of the Mediterranean, not far from Catia, (من قطيه) where Ibn Haukal reports the tomb of Jalenus (جالينوس) to have been, but Galen is ſaid to have returned to his own country, and to have died at Pergamus; perhaps Ibn Haukal heard, that his monument was Πρὸς Κάϊκου near which Pergamus ſtood. We know from Strabo, that Pompey was buried on Mount Caſius. See Lucan. Catia might be miſtaken for Caicus, as eaſily as Pompey the Great for Pompey the Prefect of Alexandria, in the time of Diocletian, which has lately been aſcertained by Meſſrs. Leake, Squire, Dundas, and Deſude, who have ſucceeded in decyphering the inſcription on the pillar, called Pompey's Pillar.

بصر و بوصير ' In Egypt there is Buſeer that belongs to Fiuma. There are many places of this name mentioned by Abulfeda, and one by Pliny near the Pyramids, quem vocant Buſirin in quo ſunt adſueti ſcandere illas.' Plin. l. 36. 12. We find the nome Buſirites, alſo on a coin of Antonimus, L. H. æ. and another on one of Hadrian, Βουσι L. I. A. Reverſe. Oſiris ſtanding, holding a ſtag by the horns, in the king of France's collection. See alſo Vaillant's AEG. Num. Buſiris is Oſiris with the article and augmentative Θα in Coptic and βg in Greek, the Oſiris, or the great Oſiris.

And wonderful and ſtupendous monuments are the two pyramids called the Harman, الهرمان the dual of haram. Abulfeda's Egypt, p. 13. edit. Michaelis.

The editor ſays, he knows not from whence the Arabians got this term for the pyramids, unleſs from ﻫﺮﻣﺲ grandævus fuit, if this derivation be true, then the pyramids mean nothing but the antiques, which may be fairly doubted. Golius ſuppoſes pyramis to belong to hermun in Hebrew, a high building, this is as unſatisfactory, and we muſt look further for the true etymology. Pliny tells us, that obeliſks repreſented the rays of the ſun, and had this ſignification in the Egyptian language, from whence an inference has been drawn by La Croze, who communicated it to Jablonſki, that the ancient name for Obeliſk with the Egyptians was, Pyramis, ſince ΠΙ-ΡΗ Pi-re or Pira was a common name for the ſun in Egypt, and Mu-e for ray or ſplendor, which, put together, make Pi-ra mu-e a ray of the ſun, juſt as Pliny has ſaid it was.

The Greeks deriving Pyramis from the genitive Πυρὸς fire, wrote Πυραμις, and not Πιραμις, or from Πυρὸς grain, named them either from their external figure pyramids, or from their internal content granaries.

البهنسا Behenesa, p. 18. Tab. Abulfedæ. The worship of a fish with a pointed or sharp nose, is the reason why a city, at some distance to the West of the Nile, was called Oxyrhynchus. Higher upon the opposite side was the city of Cynopolis. Between the Oxyrhynchites and the Cynopolites there was perpetual war,

Inter finitimos vetus atque antiqua simultas
Immortale odium, et nunquam sanabile vulnus
Ardet adhuc,

and all this for the ſhape of their gods noſes.

— — ἀεὶ δριμεῖα χολὰ περὶ ῥινι κάθηται.

Theocr. i. 18. Juvenal, 15—35. Plut. de Iſid. et Oſirid. Athenæus, lib. 7. p. 304.

The Oxyrynchites appear on a nome of Hadrian in the year 11. LIA and one of Antoninus, OΞYPΥΓXI LIH. a. 18.

ASEEUT.

Aſſeeut is written thus, with an eliph in Simeonita's enumeration of vowels and conſonants, ورايت اسيوط and I have ſeen Seeut, في شعز in a poem, ابن

السعاتى of Ibn Eſſaati in words of fire. Abulfeda, p. 20.

Michaelis not ſeeing the meaning of قوله سعر verba ardentia, glowing terms, or words that burn the paper, (as Rouſſeau ſays, in ſpeaking of his own ſtyle,) conceived that سعر had loſt its points over the ſheen, but as شعر occurs but juſt before, it is not likely it ſhould be repeated again to the excluſion of a word that characterized the quotation. Sar which Abulfeda uſed, means, ſays Michaelis, Ægrimonia, dolor, furor, but this is only its ſecondary ſenſe, as the primary ſignification is, burning, flaming. The eliph before Seeut is uſually prefixed to foreign words, beginning with a litera Gezmata, that is, with a letter that has no vowel, but is connected with that which precedes it. See Sivvt, in Norden, tab. 83.

IBN ESSAATI.

لله يوم في سبوط وليلة عمر الزمان
بمثله لا يغلط

Gods! O the day and night I ſpent at Siut, were the whole of life like this, how ſmooth would it flow?

بتنا بها و البدر في غلوايه و له
بجنح الليل فرع اشمط

There I paſſed the night, and ſaw the full moon riſe in youthful ſplendour, and at times his ſilver locks ſtreamed through the watery clouds.

و الطير يقرا و الغدير صحيفه و الريح
تكتب و الغمام ينقط

NOTES.

The word yghelt is put for yghelz for the ſake of rhyming with the other final tas. Ghelwaet means, the vigour of youth, that is, the moon was ſhining brightly, but her rays, or hair at times in the courſe of the night was grey, owing to the water in the air, and the moiſtneſs of the atmoſphere after her riſing. This forms the principle beauty of the night to the Arabian poet, as rain is a rare thing in Seeut; Pococke, however, atteſts that it did rain in the month of February, when he was there. Seeut, or Seeout, was the ancient Lycopolis, and is on the nome of Hadrian, ΛΥΚΟ Lia, on the reverſe, Serapis ſtanding and holding a ſtag in one hand, and a ſpear in

the other. The French found ſome mummies of men in the catacombs, and a great many of jackals, which the Romans called wolves, and named the town after them.

The laſt line of theſe verſes contains the ſame idea that we met with before of the wind drawing lines on the waters, here the poet fancies characters, and imagines words to which the clouds, by reflection, ſerve for the diacritical points, juſt as one ſees images in marble, and figures in the air.

TRANSLATION OF THE LAST LINES.

The birds ſang, the lake was ſtill,
the wind wrote upon the waters,
and the clouds pointed the letters.

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ERRATUM.

Page 74. *for* عربين *read* عرنين

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SPIRITED REMONSTRANCE FROM RAJAH SING TO AURUNGZEBE. Rouſſeau.

ARABIC APHORISMS. Payne.

CONFORMITY OF THE EUROPEAN LANGUAGES, PARTICULARLY THE ENGLISH, WITH THE ORIENTAL LANGUAGES, &c. Payne.

HORATIUS CUM GRÆCIS COMPARATUS. Payne.

Chinese Inscription.

The Aged Man of Letters by Thought & Reasoning has
Throughout the Works of the Brite Worlds, & Observed
the Bear Star with ten thousand other Gems & Beauti
ful Precious Stones

1 [illegible] chui pendulus. It cannot mean suspended as in the
Representation, he appears rising out of the Waves
Standing upon the back of a Sea Monster.